



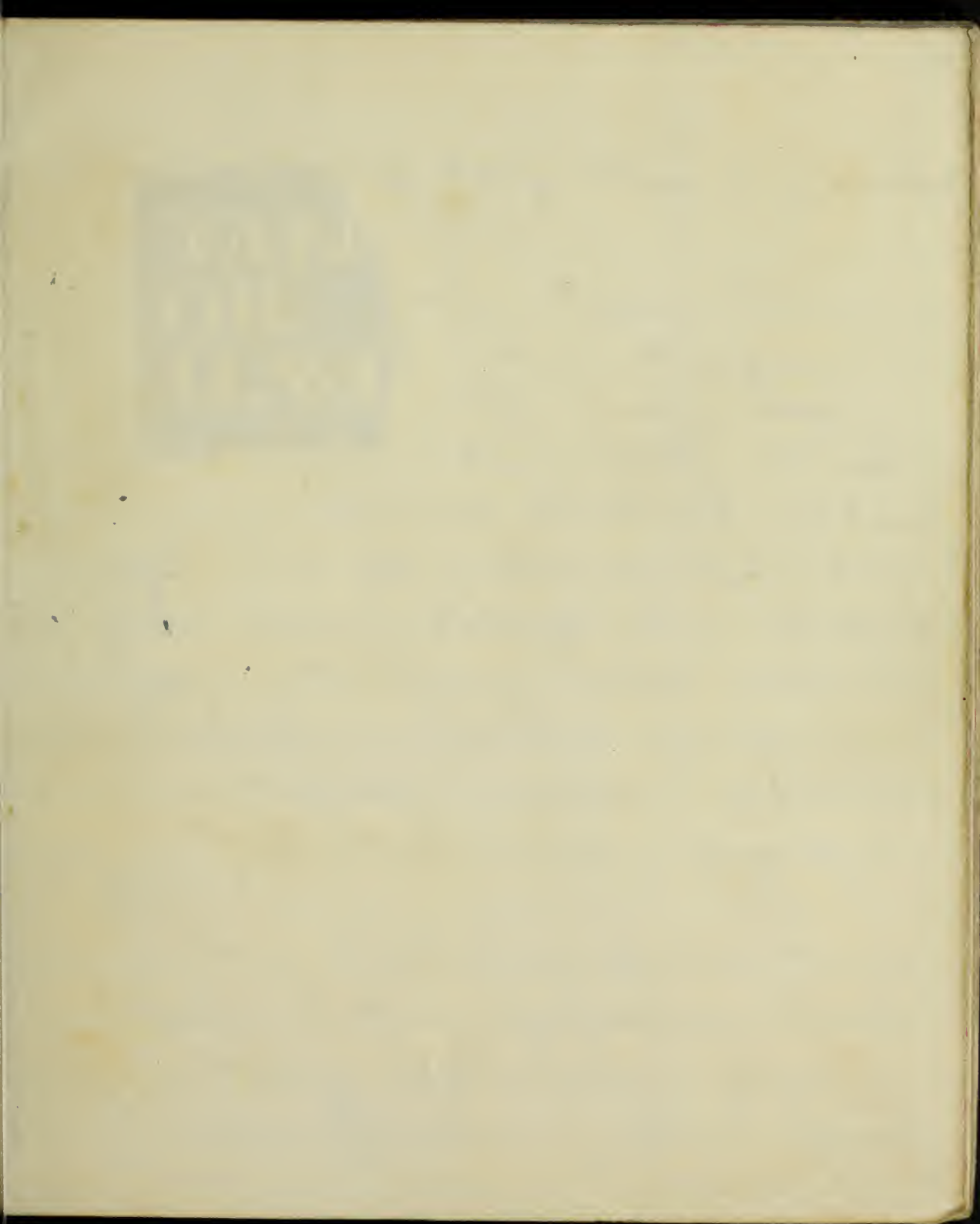
General Note Book N<sup>o</sup> VIII.

Richard B. Gregg

(/o. Thomas Cook & Sons, <sup>up to next</sup>  
Hornsey Road  
Barnsey, India)

Home address: /o. Mrs. A. F. Benise  
40 Old Orchard Road  
Chestnut Hill, Mass.  
U.S.A.

Begun.



THE CHILD  
AND THE  
WORLD

DIALOGUES  
IN MODERN  
EDUCATION

By

Margaret  
Naumburg

An unusual book on the  
education of children by  
the founder and director of  
the Walden School. \$3.50

1  
Book on Sci for Village Boys, if published,  
to go to:-

Gandhi, Andrews, Tagore, Stokes,  
B. Russell, J. M. Sullivan, Hore-Jones,  
Kozyski, Grandleaf, Wolf, Halpin,  
Humphrey, J. C. Bore, Saddy, Edmund  
Holmes, Will Field, Dave Webster, Le Sand,  
Cajon, C. Cate, Manohar Sal, Lewis,  
John Dewey, Polshoff, Engl. Headquarters  
Anon, Bob Rivers, Kshiti Mohan Sen,  
Kishnadass, Mr Morris (Bombay),  
Mrs. Ambadal Sanchai, Rajagopalachari  
Nat'l Schools of Bihar, Gujarat,  
Delhi.

Educ. Depts of each Indian Province,  
Mysore, Indore, Hyderabad, Baroda,  
Kashmir, Afghanistan, Japan,  
China, Persia, Turkey, Egypt,  
Russia, Mexico, Chinese (Szechuan),

International House (ny), Brazil,  
Argentina, Peru, Chile.

Hampton, Tuskegee, Penn School,  
Howard, Fisk, The Crisis,  
Columbia Univ, Harv Univ, Wisconsin  
univ., Minnesota U., Kansas,  
Nebraska, Calif.

Secy of Assoc. of Publ. School Science  
Masters; Assoc of Headmasters of Prepar-  
atory Schools; The Math Assoc;  
all of Geo. Bell & Sons, Ltd,  
York House, Portugal St., W.C.,  
London.


From an article in the Federal Council Bulletin, on Unemployment, by Whiting Williams, quoted in Literary Digest for Aug 4, 1928.

"The one thing that I have brought out of my contacts with coal-miners, railroaders, and others is that they were all basing their claims to being taken seriously among their fellow men on the way they did their particular job. A man's job, whatever it is, has a spiritual meaning to him, and it is just because of that thing that every word about the tragedy of unemployment is true. You will never get at the heart of unemployment as long as you think of it as a matter of dollars and cents. The moment a man is

disconnected from his job he is disconnected from concrete assurance of his value and his importance to society. One cannot possibly overstate the spiritual value of work. - - - -

"To say 'Here is a capitalist with such and such motives as a class, and here is a worker with such and such motives as a class,' with no blending of motives, does not describe the situation. - - - -

"A worker is a man who is wanting to make sure that he is worth while and, if we miss the spiritual significance of work in the life of the man, we cannot unlock the door into his heart. "



May we say ~~the problem~~ that the exploitation of the East and the Tropics had to come in earnest as soon as the bankers took away their support from agriculture & turned it to industry? (In England first) It is a failure to use W. & temperate climate sunshine.

All must use their own sunshine to the utmost and must not infringe on that of others, the others may, if they can, give of their surplus. This aspect shows the inefficiency of W. industrialism. It is not only depriving present use of income of solar energy in all countries by relying on old stored up capital (coal & oil), but it is also an extra deprivation and exploitation of current energy in the tropics, <sup>west</sup> while the West uses stored energy instead, (largely).

We should use our own solar energy where it occurs.

Perhaps the solar power concept ends the Malthusian doctrine and fears of overpopulation. The income of solar energy is so enormous. Our problem is how to utilize it, not to fight others for coal + oil. To want this put an end to need for rivalry of nations? A balance between temperate & tropic zones is that the <sup>annual</sup> total hours of sunshine in temperate regions is nearly equal to that of tropics because of the inclination of earth's axis in summer. Work this out in terms of actual h.p. units of energy; considering also the disadvantage due to slant of sun rays in N.

A large number of social and <sup>a political</sup> economic problems and evils are

due to this failure ~~to~~ of each nation to use fully its own solar energy.

Urban problems, imperialism, race & class hatred, immigration, friction between city & country, ~~internal~~ economic exploitation within borders of each country.

The problem of the farmer is to avoid machine idleness. ~~The~~ Just like that of mfg. Farmer's machines are plants & trees. The reason why dairying (and mixed) farming pays better than one crop farming is that ~~it~~ <sup>dairying</sup> cuts down such idleness during the winter, spring & autumn months. Silo helps much. ~~Other~~ Poultry farming is similar. Bees are good ~~bees~~ because of their geographical spread and utilizing what is otherwise a waste by-product (honey). In human

food a refrigerator is like a silo, -  
trapped  
keeps solar energy from waste.

The debts of the <sup>great</sup> war are being  
paid by increased utilization of the  
~~current solar power~~  
power (coal & oil) of U.S. Germany &  
by the tropics (solar energy)

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Editors of the Jaina Gazette are  
Ajit Prasad, M.A. L.L.B. (Ajitashram)  
and C. S. Mallamath. Sudhnow

Office is 18 Kalmantapam  
Royapuram, Madras.

Central Jaina Publishing House  
Ajitashram, Sudhnow, U.P.

"Poultry Farming in the East"  
by A.K. Fawkes, Poultry Expert to U.P.  
govt. 1923. Pioneer Press, Allahabad.

---

Bengal Secretariat Book Dept  
 Writers Bldg, Dalhousie Sq.  
Calcutta

"The Secrets of the Self" by Iqbal  
 Macmillan, 1920.

Good Series of Small Books.

Pocket Classics - Macmillan

Pocket Classics - Collins

Home University Library - Williams &  
 Morgate or  
 Henry Holt (U.S.)

Cambridge Manuals of Sci. & Lit. - Camb. Univ.  
 Press 1912.

Little Masterpieces - Doubleday Page

The Peoples Books - T.C. & E.C. Jack, 67 Long Ave,  
 W.S. London

Books of American Technical Society,  
New York City.

Books by Taylor Instrument Co.

Union Trust Bldg., Rochester, N.Y.

"The Indian Food Problem" by  
Dayashankar Dubey

"Contipation" - by R. F. Hester, 1909.

Oxford Univ. Press.

"Rural Hygiene" - Poor - Songmans.

Books by H. Poincaré - Publ. by Ernest  
Flammarion, <sup>éditeur.</sup> Bibliothèque de Philosophie Scientifique  
26 Rue Racine, Paris

La Science et l'Hypothèse

Science et Méthode

La Valeur de la Science

(Engl. Transl.)  
The Science of Science  
London

"Short History of Science" - Sedgwick &  
 Tyler - Macmillan <sup>N.Y.</sup> 1919.

---

K. Pearson. "Grammar of Science" -  
 A & C. Black - London.

"The Silent India" by S. J. Thomson.

---

"In class ~~was~~ <sup>was</sup> there are the facts of  
 the inequality of professional function and of  
 the distribution of property, but the salient  
 point is that there is no longer any  
 intercourse and inner union between  
 those who experience these inequalities  
 of work and property" - Alfred D.  
 Mueller, - in "Reconciliation" for July, 1925.

"The Unpublished teaches that the only way to avoid the taint of action is to regard all beings as oneself, and treat them as such while working."

Viveka Bhakta D. - Apr. 1925

Mr K G's ideas, like those of Marx, provide an objective to be realized, a method to be adopted, a <sup>devil?!</sup> denial to be fought, a satisfaction of a spiritual need. Therefore they both sway millions & are permanent.

---

Mohammedanism

Ch. 15 of Gibbon  
also Washington Irving -  
& his Successors

"Mohammed

How much of the power of cities is due to false symbolism of money, & how much to true centralization of control? Could it be that on clear view of power concept & without false symbolism & false concept of ec. wealth, there could be no centralization of control? That there would be no need for pooling of credit or for long term credits? Also no national debts? Also no such thing as inequality of functions or of classes of people? Does the cloudy perception of some such idea lie behind the statement made by some thinkers (e.g. Whiting Williams & M. K. Gandhi) that there is no true distinction of classes, "capital vs labor"? Might not the whole property concept be greatly weakened by true apprehension of implications of solar power concept?

According to July, 1925 number of  
"Reconstruction" (Pulled by British Fellowship  
of Reconstruction) the British total  
national expenditure goes as follows:

Cost of armaments & part wars	59.0 %
Postal services	6.4 %
Education	6.0 %
Old Age pensions	3.0 %
Health	2.7 %
Unemployment relief	0.4 %
League of Nations	0.001 %

Also that France spends 72%  
of her total national expenditure on  
armaments & part wars.

[N.B. req. But G.B. has very  
cleverly made her colonies & other nations,  
especially India, pay for <sup>or much</sup> many of her  
wars.]

Prof J. S. Haysland, Bishop's College,  
Nagpur, C P.

---

Play is the art of symbolic expression, and provides food for the spirit, as work provides food for the body.

---

Wm Blake said that no one but an artist can be a Christian.

---

"It is not the 'mind of the observer' that is <sup>directly</sup> concerned by either the special or general form of the theory of relativity; it is merely his velocity, or rather the velocity (or its equivalent) of his reference systems. -- Differences in the velocity not of the

observers as conscious observers  
(their minds) but of their physical  
systems of reference. - anon.

<sup>under</sup>  
~~The~~ solar power concept vegetable diet  
may be more efficient as involving only  
one transformation (in the plant), while  
meat diet requires a second (the animal)  
But the loss involved in the second trans-  
formation may be overcome by the fact  
~~that~~ the animal eliminates some other-  
wise idle transforming time, i.e. especially  
winter months when vegetation does not  
grow. This would not apply in tropical  
countries. D.E. Vegetarianism complete is  
possible only in tropics or sub-tropics.

New State Guest House,  
Khairatabad,  
Hyderabad, Deccan.  
August 24th. 1928.

Dear Mr. Gregg,

I am very much obliged indeed for your letter of August 18th. and for the enclosed additions and corrections of your book. I have been reading your book with great interest since I wrote to you last, but have not so completely digested it that I can write to you in a detailed manner. If the articles which appeared in Capital were not yours, the writer has certainly taken the ideas from your book, and I am very glad to have had the chance of seeing the original.

I am leaving Hyderabad next week, on Saturday September 1st, and am leaving Bombay for England on September 15th. If I do not get the chance before then, I hope to write you a long letter when on board the steamer. I feel already that your book places the whole movement for Khaddar on a more clearly stated basis than has been made hitherto.

Believe me,  
Yours sincerely,

*Harold. D. Mann*

Khairatabad,

Hyderabad (Dn)

August 12th. 1928

Dear Mr. Gregg,

- I do thank you very much for your kindness in sending me a copy of your book, "The Economics of Khaddar". Now that I have seen it, I think I must attribute to you, the two very interesting and suggestive articles under the same title in "Capital" about two months ago. As it only reached me yesterday afternoon, I have only been able to give it a cursory look so far, but I am promising myself a very interesting time with it this week. I will, all being well, take the liberty of writing to you again over any points that strike me.

- Very many thanks again for sending it to me. The question of alternative occupations in so much of India seems to me, just now, one of the supreme questions before Indian thinkers & workers.

Yours sincerely  
Harold A. Mann



Re Asceticism (From Schmitzer?)

"We must also deal with survival forms which are falsely classed as ascetic. --- The robes of monks, the communism of various sects, the treating of vegetable diet as superior to meat diet, may all be connected with ascetic modes of life, but they may also be mere survivals of past customs or a recrudescence of old ideals. In new social and economic situations past moralities see much to blame, and can find hope only in reverting to the outward simpler life of the past and its forms. Such reversion is, however, only in a secondary sense ascetic. It is nevertheless true that the ascetic finds a ready discipline in such reversions.

Synthetic forms of what were originally self-imposed hardships or disciplines may be mistaken for asceticism.

E.g. the - tonne.

Disciplinary asceticism.

"Dualistic asceticism is where the body is considered evil and only the spirit good. In such a condition the object of ascetic exercise is not the training of the body but its ultimate extinction, that the soul may be free. A metaphysical dualism which separates soul and body, God and the world, spiritual and material, into sharply contrasted realities. ---- "Wold flight in various degrees becomes the standard of holiness." - "This dualistic asceticism always results in estab-

listing a double standard of behavior.  
A few can flee the world. The  
average man takes ~~instead~~ some  
symbolic or sacramental "intellectuality".

---

Fundamentally, that is where I  
differ from Gandhi, - he is a  
dualist & regards the earth & body  
as evil. It is probably ~~is~~ this  
dualistic attitude which leads Kohn  
Salido to speak of propagation of the  
species as a form of violence.

The idea of events & phenomena of this  
world being symbols or cross sections of a  
higher dimensional reality precludes one from  
thinking of any specific act as a sin in itself.  
It depends on all the circumstances, but especially  
the inner ones.

21

Some old notes re a possible  
Course on Comparative Civilizations.

Definitions of Civilization.

See Havelock Ellis, Fenners, Carpenter,  
Penty, Anatole France, Bryce, Rousseau,  
Tagore, Sao Tse, Confucius, Pfeffer,  
Upton Close, Clive Bell, Spengler, Wyndham  
Lewis, E., Aristotides Jones, Gandhi,  
Schmittner, Lord Morley, Elie Faure,  
Romain Rolland, Leonard, Dacey,  
Gierke, Flinders Petrie, Edmund  
Holmes, Lord Haldane, Lord Avebury,  
H.G. Wells, Hilaire Belloc, G.K. Chesterton,  
Goethe, H. Poincaré, ~~John~~ B. Croce,  
Urmann, Gibbons (historian), Mr. Mrs. Brand,  
H. Ford, Edison, some popes, Dean Inge,  
Austin Freeman, American writer on Africa,  
some anthropologists, artist who went to Tahiti  
R.L. Stevenson, S. African writer on negroes, g.K. Ogden  
series,

( civilization , continued )

Fields of achievement and institutions  
connected therewith

Politics, economics, science,  
technology of various kinds, literature,  
~~fundamentals~~ art, music, religion, poetry, ethics  
& morality, visions of God (mysticism),  
education, tools & machinery, agriculture,  
medicine, philosophy, communication &  
language, thought symbols, feeling symbols,  
travel, money, exploitation

Church, State, army, governments,  
capitalism, schools & colleges, guilds,  
marriage, local govt, ownership,  
social ~~and~~ grouping, economic  
grouping. Customs & beliefs relating to  
sex. Concepts & ~~the~~ utilization rate of

time.

## Relation of Civilization to Progress.

### Basis of Comparisons between Civilizations.

Differences of time & of place, including climate & geographical environment.

Qualitative rather than quantitative.  
Relation of stimulus to function.

Relative importance of certain large concepts, activities, habits, purposes, structures (organization) & results.

Effects of different types of civilization on individuals and groups in relation to body (physiology, diet, health, longevity, etc), mind (range,

depth, alertness, objects } + work.

Different methods of utilizing stored & current income of solar energy.

Relation between Civilizations & their Environments.

Flinders Petrie, Elie Faure, Schumacher.

What Conditions are Essential to Civilization? (Origin & maintenance)

Spiritual conditions, luminosity, union of God, <sup>sense of humor</sup> ethics, material, of organization, divide into or consider different stages of civilization.

Examples of long maintained civilizations - China, India. Sense of humor as a factor in Chinese civilization.

"Fear God" has a dualistic <sup>impli-</sup>  
~~cation~~ <sup>cation</sup>, - an exterior God. Semitic

We need not shrink from the others  
 laughing at us because the laughter  
 is really at the difference, the  
 incongruity between their ways,  
 thoughts, feelings, and ours.  
 Hence it may be, <sup>directed</sup> as much at one  
 side of the difference as the other.  
 Really they are laughing (uncon-  
 sciously) as much at themselves  
 as at us. Parochial minded people  
 always consider any new thing  
 or event (especially if personal) as  
 ridiculous. Hence laughter, as  
 well as word criticism, is a  
 form of autobiography.

If I see God clearer than someone else does that should not make me feel superior, for seeing God truly means realising unity with all; hence no superiority or separateness, but humble oneness in spirit.

---

The failure to use solar income efficiently is perhaps one cause of the terrible waste & lack of leisure in industrialism in the W. The Orient does better by using current income, & so need not hurry so much to live. Not merely in raising of food, but in other ways too.

---

Re money, connect it with equivalent-  
 ents of solar energy so as to keep it  
 uniform, or make another unit so.  
 Then connect with consumer needs.  
 Perhaps 3 units, (1) production,  
 tied with energy units, (2) consumption,  
 — tied with consumer needs (partly  
 energy unit equivalents for food,  
 clothing and housing); (3) in terms of  
 balance of prices (a distributive unit)

From Nagambal

(Vithalpur - the new site of  
 the village under construction)

c/o Saikat Nivaran Samiti

Mahendrabad.

Dear Govind

24/12/27

I am glad to know you are in Bom-  
 bay now, and that we shall be able to

11. 11. 11. 11. 11. 11.

Federal Press Letter.  
St. , Chicago.

156 W. Washington

"Justice to the Poor" - Reginald H.  
Smith. \$1.50. N.Y.C.

"The Public Defender"

Wayne C. Goldman \$1.35.

---

Two good ways to write history

- (1) à la Fairgrieve, only better
- (2) gradual growth of idea of unity.

"Imperfect machinery makes  
men slaves, while maturely developed  
machinery makes them lords over  
Nature. --- The degradation of a  
man to be the soulless unthinking  
servant of a semi-automatic

machine, as practiced now, is evil. The development of the machine until, in the ideal limit, it is completely automatic and self-tending, is possible and best of all." -- "The Philosophy of Engineering" by J. Edwin Holmstrom. The English Review for Feb., 1927.

But of Robert B. Wolf's ideas.

Develop idea of Village Engineering, for Koba & Bayan. Would include agriculture, cow improvement, manuring, seed selection, irrigation, wells, malaria, sanitation, brick making, tanning, medicine, dyeing, thatching, village planning, spinning, weaving, silos, root vegetable culture, road making & repair, carts, reforestation.

Re money

Sweating and exploitation exist least in countries where water prevails most.

and money least. It is not due to  
machinery. Of China, Africa, India.

---

Village (decentralized) economies  
is valid because of the incidence of  
solar power. This is a fact not to be  
overlooked or escaped.

The idea of security and relief <sup>from</sup> ~~of~~  
fear are ~~at~~ inherent in occupations  
of medicine, village revival, small-  
scale farming and the development <sup>of</sup> ~~the~~  
the solar power concept.

---

Study the relation between skin  
functions and massage. Ought not  
massage to be developed more to  
promote that, as well as nerve  
reactions?

Mechanical efficiency is a relation of space or quantity of matter or number of events to a unit of time. But economic efficiency is more than this, for it relates to life & security of life. Life includes more than m.t. <sup>emotions</sup> ~~it~~ is on entirely different time scale probably.

Correlate epidemiology and economics, on fear as cause of sickness, & economic insecurity <sup>a</sup> ~~as~~ cause of fear.

Differences between <sup>rac</sup> races are largely in time and space scales and in symbolism.

Does the falsity of money come partly from the wrong idea that wealth can be stored indefinitely?

of, & odd. Possible in constant flux  
of coal & oil, and refrigeration.  
Is it the growth of this idea,  
induced by use of money, that  
gradually corrupts primitive peoples  
when they adopt a money economy?  
Bushmen, S. Sea Islanders, if not  
Cowries are not present. But con-  
sider them.

Cupidity (capitalism) would be  
unattainable if men did not believe  
such things <sup>really</sup> possible. Their beliefs  
get corrupted. Compare this also  
as corrupting the credit

Could Adas use be combined  
with Peter A. Hart's Measure of  
Tillage cultivation?

Spread of idea energy concept  
among farmers would make

Their construction & kept them the deepest  
 little ways of again. Since then is  
 a big reason why some farmers  
 now in Sacramento valley & nearby  
 Meridian, Texas. The same good  
 market gardeners. Modern expansion  
 in the U.S. & high on marketing of  
 farm products, & use of petrol  
 (or electric) machinery is a  
 mistake, as it tends to make  
 them overlook the real thing  
 below power & valley economy.

To look & look forward to  
 forward & Galtzill

Re money: Can stability of Chinese  
or Indian civilisations be partly  
due to their imperfections & relatively  
slight use of money?

---

If we are to take everything as  
cross sections or symbols of a  
higher life, we must be careful to  
preserve energy of action.

Sept. 12. Mr. A.V. Phillips said  
today in presence of several of the  
Anglo European staff & myself that  
the older he grew & the more ex-  
perience he had the more he  
was of the ability of bankers to  
separate you from your cash in  
the smoothest & most dignified  
fashion possible. And in

talking to me the night before,  
 he said that a big item in  
 the overhead expenses of doing  
 business in India was the  
 guide, greed & desire for complex  
 comforts on the part of Euro-  
 peans. <sup>Each of</sup> ~~At~~ the staff had to  
 have a separate house or quarters  
 Angles families each man with  
 3 rooms & each married couple w.  
 5. " " Free ice, free electricity,  
 practically free washing, a refrigerator,  
 etc.

---

Isn't "responsibility" of a man  
 of affairs ultimately a trust in  
 the unity of spirit & in certain  
 methods of dealing with men so  
 as to get a unified response from

them?

---

Wasn't the rallying of the  
world to the support of G. Brit. in  
the war largely a rally of  
capitalists, small & large, to the  
head of that system - a support  
of a world wide <sup>financial & commercial</sup> system rather  
than of a political joint?

Sept 14.

Kelita Babu said his little  
grand daughter (?) asked how did  
flowers bloom at night? "Did  
god kiss them out?"

---

What happiness always to be  
able to give something to god.  
Always Christmas.

Thy path, O Lord, is hidden by mosque  
and temple

I hear thy call, but the guru stops the way.  
What gives peace to my mind, sets the  
world ablaze, -

The cult of the One dies in the conflict of  
the many,

the door to it is closed by many a lock, of  
Koran, Puran and rosary.

Even the way of renunciation is full of  
tribulation,

Wherefore weeps Madam in despair.

K.S. says the old Sanskrit works on  
medicine say that the greatest  
physician of all is inside the body;  
~~we~~ also the greatest druggist.  
<sup>as inferior doctors</sup>  
∴ We should not interfere but  
should respectfully stand aside &  
only offer to help.

~~Small~~ Animal remedies are  
nearest to those on our body  
manes; vegetable next; & last of  
all mineral.

---

Tagore in his Letter from Java.  
V-B. Quarterly, Apr. 1928.

"At the moment of departure  
it occurs to me, that beautiful  
as the island (Bali) is, fine as are  
its people, nevertheless my mind  
would not care to build its  
nest here. From over the seas

the call of India haunts me. Not merely because from infancy my communion with the ~~infinite~~ universe has been through India, but because in its rivers and plains, in its atmosphere and its light, I have received intimations of an immensity that has captivated my mind into adoration forever. True, it causes me much suffering, the picture of desolation that is everywhere in the habitations of her people; yet, transcending it all, there is always with us the message of supreme liberation that has resounded in her skies from the beginning of time. On her lower levels, the

bondage of pettiness, the fuss of triviality, the futility of meanness, is such as I have seen nowhere else; but on the heights, where the altar of the Supreme is established, there is no bar against the imitation of the Infinite. That is why, for me, the peace of this morning keeps pointing with its light toward her.

---

Taore tends to lay too much emphasis on inner life & neglects its practical <sup>external</sup> expression. Dislikes organization. Hence the condition of Santiniketan & Burul. Gandhi tends to a dualistic

emphasis on necessity for external acts of a particular kind. Both are true. India needs latter most at ~~present~~ present, while the West needs the former most.

Sept 15. After talking with Monomohun Bala it seems to me probable that the primary cause of the persistence and vitality of Chinese civilization lie in its family system, its decentralized village life, its imperfect money system, the sense of beauty and art, and the sense of humor among its people.

Reading Kishnadas' second vol on Mahatmaji makes it clear that the reason why Moderates or Liberals are

always is willing to negotiate  
with a government is because  
they too represent a group of  
exploiters - the middle or upper  
middle class, - and that <sup>are committed</sup> they "11  
to a system of "Law & Order", ~~the~~ which  
means an orderly and <sup>very</sup> quiet system  
of exploitation. Particular minor  
features or applications of "Law &  
Order" may pinch their toes on  
particular occasions, but they  
will at the last be always found  
to upholding the <sup>existing</sup> Govt if its over-  
throw means the loss of "law & order".  
If they feel competent to carry on  
"law & order" for their own benefit  
instead of that of their foreign  
masters, then they will fight.  
of American Revolution. But they

may be flattered or comforted into  
 carrying it on if their own toes are  
 not too much pinched or their  
 own position too badly <sup>markedly</sup> shown up.

---

Irish line, calling the British  
 Empire the "British Vampire".

---

Re Ahimsa, Mahatmaji, in  
 moving the resolution of Non-  
 Civil Disobedience at the Ahmed-  
 abad Congress in 1921 said in part:-

"I am a man of peace. I believe  
 in peace. But I do not want  
 peace at any price. I do not want  
 the peace that you find in stone.  
 I do not want the peace that  
 you find in the grave."

Referring to 2 pp above, I think that the Bengali middle class have been so thoroughly corrupted by their zemindari system that they will always fail to <sup>commonly</sup> understand or will oppose Maitland's idea of Swaraj. Is this not the explanation of C.R. Das' failure at certain points?

---

It may be that the Kellogg Peace pacts are merely <sup>slow</sup> recognition of fact that economic combat, pressure & exploitation do not need violence so much as formerly to support them, & that some of the high overhead of militarism can be dropped off

In The Nation (U.S) for July 18, 1928  
 there is an article about an engineer-  
 farmer named Arthur J. Mason,  
 living on the D.C. about 25 miles  
 outside Chicago. He advocates giving  
 up corn production so as to end  
 surplus exaction, and growing  
 alfalfa. He believes that chief pur-  
 pose of agriculture is to feed animals  
 & only secondarily to feed human  
 beings. <sup>E.g.</sup> ~~His~~ The wheat crop of U.S.  
 = 18 M tons, but crops grown  
 for domestic animals = 429 M tons.  
 He has developed an artificial drier for  
 alfalfa hay, which also chops it.  
 It dries in 50 minutes. It is  
 160 feet long. On unit of 600  
 acres one farmer & 6 assistants  
 do all the work. Crop worth \$80,000

per acre (gross value). Thus seed the  
alfalfa can be cut earlier, has  
higher protein value & higher % of  
digestibility. Lengthen harvesting  
time from 65 days to 210 days.  
Working schedule :- Apr 15 to May 15  
gather winter crop; May 15 to Oct 15  
work on alfalfa; Oct 15 to Nov 15  
corn & soybeans.

---

From Tagore's Letters from  
Java V-B Quarterly Jan 1928.  
"A warm climate stimulates  
the expression of life into a speedy  
maturity, but as speedily exhausts  
it. It relaxes at every moment  
the output of energy and fatigues the  
sustained effort of life. The reason

why Batavia is so perfect in its spirit-  
and-sparseness is because the people of a  
cold climate have made themselves  
responsible for it. Their mind  
can assert itself unwearyingly at  
all times and places, because in  
their cold-hardened bodies the  
energy stored in bone and muscle  
and nerve has been accumulating  
for generations. We are always  
wearily saying: 'enough, that will  
do, we can somehow manage  
with what we have.'

"The taking of care is not only a  
question of love but one of vigour;  
to maintain business of attention,  
even to the desired object, requires  
plenty of energy. Where the  
store of energy runs low, a cheap

asceticism overcomes. The type of renunciation that results, means only a shaking off of responsibility from one's own shoulders, a fatalistic submission to discomfort, disorder, disease, or whatever else it may be. Consolation is then sought in the attempt to make out that there is something glorious in such submission. On the other hand, he who has abundance of energy takes delight in accepting the challenge of strenuous aims; he "lives forcefully." When I go to Europe, this resolute application of man's effort is what strikes me most. The chief characteristic of their science is its strict observ-

ance of obligations in the pursuit of knowledge. Nowhere does it allow any vagueness or whimsicality, or take anything for granted, or seek refuge in the dictum of any sage, however wise. It is when the spirit of submission, born of soul fatigue, comes in that, in its unweeded-for field, crop up immutable injunctions of the Shastras, behests of Masters, iron dicta of Mahatmas, as weeds obstructing the path of truth. "

---

Practise changes of notation in algebra as a kind of practice in shifting frames of reference, or translating of symbols.

(plastic, pictorial, decorative, architect)

Music, art, language ~~plastic~~  
(as words and also in forms of  
prose and poetry), mathematics,  
— all these are symbols of the  
eternal; emblems, signs of God.  
Each makes a sort of frame of  
reference.  $\therefore$  Good practice is  
relativity to learn to translate  
from one language to another,  
to change scales of notation or of  
measurement, or geometrical frames  
(e.g. from radial to <sup>rectangular</sup> Cartesian, from  
rect. Cartesian to asymptotic etc);  
to learn to understand music of other  
countries; to transpose tunes to other  
scales or modes; to express similar ideas  
in different forms of art.

Sept 17.

~~Asperger~~ K.S. said his father in his later years was averse to having his photographs taken. He said that it did not truly express a man's whole nature or his soul; that it was a reliance on externals, that it was part of the economy of nature to have the recollection of features of people grow dim; that expressed the truth behind the phenomenon of death. The spirit, <sup>of a being</sup> continued to live in our hearts. All that was truly valuable remained. The external form might serve to remind us, but it reminded us more of externals & tended to divert our minds to them rather than to

let it dwell on the spiritual  
essence of the beloved one. Forms,  
emblems, features must change in  
order that the spirit should live.  
To try to keep the external form  
intact by photographs, pictures, etc  
was, he thought, an artificiality  
that tended to take away our reliance  
on the ultimate spiritual truth.

---

Monomohan Behn told me that  
Kali as typifying both strength  
(Durga) and destruction, was  
pictured as trampling on the body  
of Shiva, because the good always  
seems to go down, in periods of  
destruction. The necklace of skulls  
& the belt of cut off hands both  
express the terrible aspect of destruc-

tion. But one of her four hands is held up, palm outward, in the gesture ~~that~~ which means "no harm is intended", "peace", "do not fear".

So like Shiva, who is goddess of both Destruction & Creation, there is in Kali the personification and synthesis of a paradoxical truth. Destruction is a necessary accompaniment to creation. ~~The same~~ For the spirit to live, forms must change, old ones being broken or rotted or destroyed and new ones taking their places. The missionaries who rant about the horrible aspect of Kali ~~for~~ fail to understand that she is merely a symbol of the truth in Christ's saying - "Except a grain of corn

fall into the ground and die, it

---

K.S. told me the story of Kashomakunda, the aged Buddhist priest who carried Buddhism into China.

He was very old & feeble. It was his custom, like all Indians, each day at lunch to dedicate the food to God and then take it as a gift of God.

One day he felt uneasy and could not eat, for God did not seem to give the food to him. God seemed to say that whatsoever food was dedicated to him must be shared by all. Kashomakunda then proposed to share it with

guests whom he would invite. God  
 said that ~~the~~ this was true &  
 applied to all material food and  
 things, yet it applied still more to  
 spiritual food, - that must be  
 shared by all, in understanding  
 & in worship. K saw that that  
 meant telling others of Buddhism.  
 So he asked God to whom should  
 he tell it. God said to a  
 people who had culture & appreciation  
 but not the light of truth.  
 This meant the Chinese.

K. said that he was very  
 old & weak. But God said that  
 since the spirit was the real  
 source of his life & strength he  
 must not worry or be negligently  
 in spending his strength. More

would surely come in such an  
endeavor. So he started  
through Tibet.  
~~the~~ ~~escape~~

The emperor of China had a  
vision that a man was coming  
from the West, a man with  
a great lustre shining in his  
face, - a messenger from God.

So he sent a white horse &  
a white umbrella, - both imper-  
ial symbols. They met K  
at — a place in S.W.  
China near the Tibetan border,  
near the river So. And when  
K saw the river So he thought  
it very beautiful. But  
he refused to ride on the white  
horse, saying that he was  
but a servant, a slave, a

from the people in the caravan with whom he had been travelling.  
 message-leader. But he took his books, both Buddhist & other sacred Indian books, & put them on the horse & put the umbrella.

And when they had travelled further & were near the river so the horse stumbled & killed itself. Then K said it was a sign to stop there. They urged him to go on, for the Emperor was waiting. But he said he did not come to see any emperor or to be in any capital. If the emperor wanted to come & hear the message, he might come like any other man, and he would be welcome. But not as Emperor.

---

<sup>Self</sup>  
Sacrifice, in sense of sacrifice of  
smaller self to the Great Self, is  
merely a recognition of, (a symbol)  
the partialness & inadequacy of the  
things of space time & a giving up  
of them as being a lesser reality,  
in favour of the greater reality  
~~that~~ of which s.t. world is only  
a cross-section. {Self-transcendence is good.}

But praise of God, & gift of  
our work & powers & self to God  
is a more joyful sort of recog-  
nition of the same truth, but  
of the further truth that our  
separateness is only Maya, a  
Sila, a play with God, & that  
we may take our separate selves,  
works, powers and all things  
as emblems & symbols of &

manifestations of the greater life  
 & greater unity, of God. A render-  
 ing back to God,  $\therefore$  a rejoining  
 or reunion with Him, a more  
 positive step, more joyous and  
 more profoundly conscious, <sup>+ for seeing</sup> step  
 than sacrifice.

---

Sept 12

K.S. told me about Chaturyama and  
 the fallen woman, in Kathiawar. She  
 heard that a holy man had come, and  
 with much hesitation came to see him.  
 He was a very beautiful man and to  
 her his beauty seemed to have a  
 divine quality & purity. She, ~~with~~  
~~to~~ approached him and he held out  
 his hand to bless her. She said  
 "Do not bless me Lord; only just make  
 me worthy of your blessing." He replied,

"Do not talk of worthiness. We none of us are worthy of God's grace & blessing. I am very conscious of my imperfections & lack of worth. If God has given his grace to me or to any other person it is not because we deserved it, but in order that, having experienced it and its joy, we might strive to become worthy of it. If we had to wait until we had earned it, who would ever have received it? So he blessed her.

After he went she was so deeply touched that she changed her old bad ways and also cut short her very beautiful, ~~and~~ long thick hair. Then when he returned, via another village, she went to see him. He did not at first recognize her, because of her short

hair. Then when he knew her he  
 said, "why have you cut off your  
 hair, my <sup>dear</sup> sister?" She said it was  
 a penance for her sins & in token of  
 her renunciation. He said, "But your  
 body was not at fault? You are like a  
 person who punishes an innocent  
 one for the fault of another; like a  
 mother who beats her innocent  
 child after a quarrel with a  
 neighbor, partly to make the  
 neighbor suffer, and the child  
 looks with dumb pleading at its  
 mother as if to ask, why do you  
 beat me? So when you mortify  
 your body, was it at fault, or was  
 it your desires & thoughts within.  
 Thus you have not reached by so  
 doing. Mortification of the body, as a

icism is not the way to find or receive God." She saw her mistake.

It is often so. But we should accept God & see God in everything. <sup>No</sup> denials. ~~Of~~ God is so vast in his bounty and gifts that often the magnificence of the display of his messages blinds us to the message. The message is for you alone, you are the only invited guest. And God is so anxious for your coming that ~~like~~ he leaves messages for you everywhere, and repeats them again & again, in an infinity of ways. And because God's festival is so splendid & magnificent, so also are his messages & messengers.

This is superbly expressed in the

by Gyanadas Baghali

son) about the day, the sunrise,  
as his messenger, coming again &  
again and my failure to under-  
stand the message; and then its  
glorious repetition in the stars  
at night. Tagore has translated  
this somewhere.

---

Does the above idea about you  
being the sole invited guest to God's  
festival, containing a hint of the  
unity of all spirit, the presence  
of God in each & every one, explain  
X's words about there being more  
joy in heaven over one sinner that  
repenteth than over the 99 righteous  
ones? Is the idea of separate souls  
really due only to separate conscious-

nesses of One God or Spirit. The  
consciousnesses are individual and  
separate, but not the reality, the  
spirit of which they become aware.

Salvation is not quantitative. The  
rejoicing in Heaven over the repenting is  
not because of the gaining of one more  
vote so to speak, not because of an  
increase in quantity of souls, but  
because of the quality of a fresh,  
unique realization of God. (?)

"When the lamp finds its  
light (flame) then it may wander  
or travel no longer, but should  
return to its own place." This  
saying of Kalin, given to Simpson  
by K.S. was enough to send Simpson  
home the next day after his talk.

"The true gem is within". A great  
sincerity <sup>whole-hearted</sup> on part of Simpson. Immediate  
complete <sup>action</sup> after seeing the light.

---

giving up wealth (money) is different  
from mortification of body. It is a test,  
an outward sign, of renunciation & of  
realization of where lies true wealth.

---

"Mother India" is a good example  
of what JBS Haldane calls "the  
deliberate exploitation of scientific ~~ideas~~  
in the interests of unscientific pre-  
judice." He also says that "evolution  
implies the rights of animals."

---

May not public health, longevity,  
infant birth rate, ~~etc. be used as~~  
prevalence of epidemics and endemics,

existence of particular types of disease  
(e.g. malaria, plague, leprosy, etc) be  
regarded as very sure and important  
means of measuring economic well-  
being? Work out parallel curves  
of some such data.

As J B S Haldane says in article in  
Harpers for June 1928 "Science +  
Ethics" --- "If an almost equally  
important aim is to promote human  
solidarity, it is in the realm of  
hygiene that this is most com-  
pletely displayed. On the political  
and economic plane my neighbor's  
misfortune may be my advantage;  
in that of hygiene this is never so,  
as Carlyle pointed out long ago. As  
long as we maintain shame and  
duty occupations we shall have focci

from which the tubercle bacillus can attack the well-to-do. As long as we have families of six in a single room we shall be unable to prevent the spread of diphtheria or measles. This solidarity against pathogenic micro-organisms extends beyond the boundaries of nationality, race or even species. Every Roumanian infected with infantile paralysis, every Indian with small pox, every rat with plague, diminishes the probable length of my life."

Of this with idea of fear as origin of disease.

Later in same article Haldane says:-

"The behavior of Christians, like that of other men, has always been a

compromise between that dictated by their moral code and their private inclinations. But that moral code has never, at least among those Christian peoples who have advanced civilization, been purely Christian. The governing classes in Europe have generally kept before them the ideal of honour in one of its many forms. This is an ideal based on pride rather than humility, on self-realization rather than self-denial. It has generally been linked with some form of family pride or patriotism. It has, of course, its aberrations, but they have been a natural reaction against the abjection into which

the Church has attempted to force  
the spirit of man. In the  
somewhat modified form of sports-  
manship this code is current  
among all classes in England  
today. -----

"Now the present moral crisis is  
due, among other things, to the  
demand for a moral code which  
shall be intellectually respectable.  
The existence of that demand, en-  
couraged as it is by the success  
of rationalism in the sphere of  
science, is no doubt a serious  
matter, but the demand is  
growing daily. And it comes at a  
time when applied science has  
created so many new moral prob-  
lems that the morality of our

institutions must in any case be drastically revised. Until now poverty and disease have been inevitable evils to be palliated by the virtue of charity. With the means at our disposal today we could abolish all poverty and most disease. But the moral energy required for these purposes is still directed into less efficient channels. In the same way our sexual morality has been adjusted to produce the high birth rate demanded by a high death rate. It is now being rather painfully altered to meet the new social demands upon it.

"If, then, our moral code must, in any case be recast, we are justified in demanding that it be recast on a

rational basis. --- -- Christian  
 ethics replaced those of the ancients  
 largely because they made unlimited  
 demands on the human spirit, and  
 it does somehow respond to such  
 demands. I doubt if any morality  
 which does not do so will get the  
 maximum response from man."

---

"The quality is remembered long  
 after the price is forgotten" -  
 Bengali business proverb.

---

Bards call priests, ministers, etc  
 "professional thirds," - i.e. butlers -  
 in between a man and God.

---

Andrino's Grove - "The Mother"  
 Arya Sahitya Bhawan, College Street Market  
 Calcutta

By F.A. Hornibrook - "Culture of the Abdomen";  
- "Physical Fitness in  
Middle Life".

By Ettie A. Rant (Mrs. Hornibrook) : - "Sex and  
Exercise".

Both published by Heinemann (?)

---

E. Slater, Mission Poultry Farm  
Etah, U.P. (near Agaa)

Also Mrs. Fancher, Goat Poultry Farm,  
Sunderow, U.P.

---

"Biochemic System of Medicine" by Geo. Carey  
Lynch's Pharmaceutical Co., St Louis, Mo.  
Also books on same subject by Dr. Boencke,  
& Dr. Dawley.

12 Schlessler Tissue Remedies

Homeopathic Poor Dispensary  
Kankamady, South India.

Gujarat Vidyapith, Ahmedabad

6th September, 1928.

My dear Govindji,

I read your pamphlet about 'a Preparation for Science for Indian Village Children'. First I read the introductory sections 1 to 5. Then I skipped over sec. 6 which is the main part of your treatise <sup>(this I read last)</sup> and finished sec. 7, 8 and the appendices. I am at one with you in all that you say there. Your valuation of science and the limitations you assign to its potentiality and cultural force, are perfectly balanced. I go a step further, and feel that the chiefest use of science for India is its capacity of destroying superstitions. Religious instinct in India is wonderfully potent. Religious culture of the average masses is also highly evolved. Its expression is intensely poetical. Spirituality and poetry have <sup>ever</sup> gone together, and made Indian life an eternal hymn. But Superstition has spoiled the whole thing. When poetry of life degenerates into superstition it kills the very soul of Truth & Beauty. I have anxiously thought over the problem, and have come to the conclusion that science alone can come to our rescue. If proper educationists are

forthcoming to teach us Science, Science need not be a curse that it <sup>has left</sup> ~~proved~~ itself to be in the hands of exploiting + predatory races. Science can yet simplify + dignify life.

You can very well imagine with what enthusiasm I must have read your pamphlet.

As for my opinion about your brochure, its chief and inevitable defect lies in its being written in a non-Indian language. Except for sec. 6 (the main part of ~~it~~ ~~the~~ it) the pamphlet cannot be easily translated into Indian languages; not because the language is difficult or highly technical, but because the vernacular reading public and the vernacular primary teachers have not yet ~~come~~ <sup>come</sup> up to the level of the discussion. They even cannot understand what we are talking about. The problems are simply unknown to them. So the whole thing must first be explained in extenso. We must first raise the problems, explain their implications, and then offer their solutions. In your preface you say, "It is foolish to load such large ideas and hopes on to such a little baby of a Book." It is not exactly like that. The whole Book is quite alright. For those who ~~at~~ have received collegiate culture,

as distinguished from collegiate instruction), but they are not likely to take up village education directly and personally. So your book, to succeed in its object, must be backed by educational propaganda. The book is sure to succeed from the publisher's point of view without any aid; so it must appear in print. But half-a-dozen institutions must make up their minds to work the thing out, through the instrumentality of teachers who know the various problems of life. Teachers who can take a general view of humanity and general progress.

It is possible to offer a few minor suggestions as regards the exercises. But I had not the necessary leisure to note down any such suggestions. The experiments that you made at Kotgarh are very important. But I feel, only with the assistance of Indian teachers can you make the thing perfectly living to the students; because only Indian teachers can correctly grasp the lives of the students. Any number of exercises could be added in conformity with the genius of the people. But even as it is, your book shows a wonderful grasp of the Indian mind and its needs. Really you ought not to

leave India at all. You are one of the few persons who could help us to overcome our inner weaknesses, through right education. But I know only considerations of health are dragging you away to America. How can we be selfish in such circumstances? But I do hope it will be possible ~~for~~<sup>for</sup> you to return to India.

Having taken the burden of running the vidyapeeth I feel every moment the need of assistance from men who have got ~~the~~ a correct grasp of the function of education.

yours aff }  
KaKa



From 185.

(god)

The gun is within and everywhere.  
Ef. Story of the Baul who once was a  
recluse but changed after seeing a little  
girl of 12 filling her gurna under  
a fountain of water, holding it beneath  
the flow with one arm crooked while  
turning her main attention to chatter  
with the other girls, gathering with  
the free arm but always careful to  
hold the gurna under the stream of  
water. So he said he would always  
be careful to keep his vessel under the  
flow of God's grace, but with the  
rest of himself live freely in the  
world.

and the Bauls say that God, the  
only gun, is manifested & can be  
seen and heard from in every  
place, every thing, every person, every

situation, - in the sunset, in the embrace of ~~his~~ beloved person, in an animal, in a child, in a mountain, etc.

The Bards do not speak of a guru, but use a word meaning "a support". And do not call themselves disciples, but a word meaning "bound by love."

Dada & all the other real mystics were exceedingly careful not to accept much praise or honour. It is like water, necessary for the life of a tree; but if <sup>rots as</sup> submerged in it, <sup>steadily</sup> the tree dies. So a little love, affection & respect is necessary for a person, but much reverence or obedience is destructive of the soul. So Dada & others are careful to distribute all reverence & honour they receive; - first to God, for they are only his instruments; then to all other

saints or true rulers of every <sup>time</sup> ~~age~~; land,  
age or sex. Every single chapter of  
Dada begins with such a distribu-  
tion.

Simpson was seeking freedom from  
Creed. K.S. told him that each  
little plant has its basis in the  
firm, limited earth, but requires  
the infinite freedom of all the sky  
overhead for its growth & life. There  
are no limits there. So we must not  
fill up our spiritual sky with  
creeds & philosophies. A creed is a  
belief, ~~is~~ - an intellectual matter.  
It is wrong to teach children that  
religion & God are only affairs of the  
intellect. A set belief is usually a  
hindrance. Christ did not say  
believe with all your mind (?)

but "Thou shalt love the Lord thy  
god with all thy mind, etc." Belief  
is a part, but subsidiary & following  
upon love, both in time and causal  
sequence.

Sahaj = the natural way; - literally,  
what we were born with. <sup>within</sup> History is  
not sahaj. Those who were truly  
sahaj left no trace. Of boats on the  
water and then when they have to be  
forcibly pushed thru the mud at  
low tide. E.g. the inventors of fire,  
clothing, printing, etc. left no  
record of themselves. Nor did the  
greatest saints. The "great men of  
history" are only bullies & politicians.  
The spirit lives, but not the form  
or record.

KS is free from creed, dogma,

rules, nationality, "sociality", politics.  
Says he cannot lecture; but may  
go to Europe & U.S. to seek for  
the beloved; to learn & then may  
truly give. Can only talk, not  
lecture, & only to a small group.

He remarked that inventions are  
like running descending factors  
He has lost his interest in scholar-  
ship except as an aid to life.

---

Sept 20. When Kavin was asked "the way" to  
attain God, he referred people to his  
son Ravida who had evidently had  
more conscious or intellectual difficulties  
& did work out a very wonderful 8-  
fold path, most of which, however,  
has been lost.

Kavin said that he was like a

child who does not know the way because it has been carried the whole distance in its mother's arms (divine grace). He said that a way, a road, implies distance (and separation), but that he had never been very conscious. Of the fish who says he is thirsty, altho immersed in water all the while. So are we immersed in God, could not exist without God in & all around us, It is merely a delusion, this idea of separation. But for those who, like Ravidas, are troubled by this sense of separation & distance & extremeness of God, ways have been worked out to help rend the veil of illusion of t.r.s.

~~One of these Rajah (?) said that~~  
 When they asked Rajah (?) one of Dadis disciples, why they had their meetings,

if they really believed that each man's  
redemption must be his <sup>very</sup> own, he  
replied thus:- That each drop of  
water feels the pang of separation  
from the ocean. (They did not know  
about gravitation or surface cohesion,  
etc in those days). If the drop tries  
by itself, maintaining its isolation, to  
reach <sup>unity with</sup> the ocean, the way is so long  
that it dries up, its form &  
essence are absorbed in the dry  
road. So it calls to other drops,  
& joining together with them, it  
makes a stream & then a river  
and thus reaches the sea, & in  
its way the very obstacles are  
transformed & all the valley becomes  
green & fruitful & beautiful.

We may say that this is the

practice of God as a part of & as an aid to  
redemption of God — "Seek the K of G, and  
his righteousness."

And again, when the Bards  
are accused of being ~~self~~ selfish  
in their seeking of God they say  
that how can a tree produce flowers  
& leaves & fruit unless it has hidden  
"selfish" roots who are seeking main-  
tenance, alone & in the dark. What  
will happen to the tree if you take  
out the roots & ask them to produce  
flowers & fruit & leaves, as well as the  
branches? O we live as partly in  
the outer world of man & of action &  
partly in God. Life in God is hidden  
& unconscious. If we try to make it  
conscious & visible, try to analyze it,  
we kill it. It must be unconscious.

We tell its existence by the  
fruit in the world. If we find  
new blossoms, new leaves coming  
out in action, in relations with  
men, in our ethical life in this  
world, then we may know that  
the spiritual unity is there.

The Buddhists say that our  
yogi (union with God) is like a  
coconut, joined to the tree by  
its stem. ~~to~~ The water in  
the nut gathers slowly & in the  
darkness & unconsciously. If we  
try to cut a hole where the stem  
enters, to see if the water is there  
or to find out how it comes, then  
the live connection is killed &  
the water ceases.

Philosophy comes only after a

religion or its forms are dead. If -  
 Paul is asked what are his beliefs, he  
~~says~~ <sup>my</sup> life & heart are my belief.  
 1. ~~after I am dead~~ <sup>after I am</sup> ~~some~~ <sup>my</sup> analyze  
 my spiritual life. I cannot do it  
 now or I will die. I cannot pull out  
 my heart & examine it. I cannot  
 become aware of all my life processes.  
 The anatomist, in order to dissect &  
 analyze the insect, must wait till it  
 dies, or kill it. But true spiritual  
 life cannot be analyzed. It is outside  
 s.t. & to ~~comp~~ limit it to s.t.,  
 to analyze it, destroys its infinity  
 & ends its life. ~~If substituted as the~~  
 If idea of stone architecture as end  
 of artistic life (doesn't cement &  
 machinery destroy that idea?) Now, stone  
 architecture is not the long, expensive

out labour it once over.

∴ The Bands do not care much for  
rich man's help. Real help, they  
say, is with & only with & of the  
relig things, those which come  
from God. Money is not usually  
that. If we give, but are con-  
scious of a lack of love, then we  
may know that we have lost  
connection with God. The yoke,  
the covenant stem, is broken or  
injured.

The Bands are very good  
neighbors. They do not believe  
in institutions. They have  
meetings, <sup>regularly</sup> but the best ones  
are the occasional, informal ones.  
They <sup>(Bands)</sup> are dying out.

K.S. says, that the days of

water smile applies to him; that he feels joy in sharing with other Bards. He made me glad by calling Singam & me Bards. For this same reason he has been helped by us & us by him, & he by Gunder.

He said Gunder had hoped & tried to create in this school such a place of sharing, but it had not succeeded. We must not be troubled that truths become institutionalized & die. It is like a soul being incarnated & dying. The death comes ~~to~~ & from ourselves in order that the real life may go on. We need not be troubled at the death of the Church. We must expect "Tigers" to come & spoil things. (vide the story about Bards & the missionary).

K.S. also told me the Buddhist Jataka story of the realists who were so busy in their garden that

they could never go away. ~~One day~~  
They also ~~spent much~~ were much  
troubled by depredations of mon-  
keys. One day a <sup>festival</sup> fair was <sup>to be</sup> held  
in a nearby village & the natives  
wanted to go to it. So they called  
the monks & said; Brothers, we  
spend much time driving you  
away. But the trouble of the  
matter is that this garden is  
your support & source of food. We  
work very hard & never get away to  
enjoy ourselves. Today we  
want to go to this festival in  
the next village. Would you  
not be willing for one day to stop  
your robbing & intend to do our  
work so we can get away? The  
monks willingly promised on this

known to do so, & inquired what work was needed. The malis said, merely to water the plants. The monkeys asked how much water to give. The answer was much water to the plants ~~with~~ & trees with deep roots, & little to those with shallow short roots.

So the malis went off & enjoyed themselves; while the monkeys, true to their word, stole not a single leaf, but worked hard all day.

~~The~~ That night when the malis came back they saw no garden. The monkeys came running, all proud of their work & said, "See we have done just as you told us. We found out which plants had long roots & which short by pulling them all up, & then we watered

them in the way you directed.  
and now we did so well that  
the tree & plants who have  
had to stand up so long &  
were so tired, have laid down  
to rest & sleep. " !

So it is with our spiritual  
life. If we pull it up to examine  
the roots & see how big they  
are or how they work; all  
with the best of intentions, &  
with devoted hard labour,  
yet in ignorance of the way  
life exists, - then we kill it  
all.

---

Faith is a kind of recognition or  
perception of the limitations of space &  
time and a supra mental conviction

of the greater and deeper superiority of higher dimensional forces and life.

Don't try too hard to grasp for specific, conscious, sensory realization of God. Be content if it is chiefly unconscious and in the dark, provided there is a flowering of the fruits of the spirit, - peace, joy, love, kindness, meekness, patience, self-control, - and that these are evidenced also in actions & conduct as well as in attitudes.

---

Have the sci. booklet printed with blank pp for teachers to fill in  
new

The Indian says said "Poetry is the language of the soul; music is the idiom of the soul".

a <sup>recently discovered</sup> saying attributed to Jesus; -  
"Set not him that seeketh  
cease from his search until he  
finds; and when he finds, he  
shall wonder. Wondering, he  
shall reach the Kingdom and when  
he reaches the Kingdom he shall  
find rest."

(The wondering implies transcending  
r.t. - the realm of mystics, the infinite  
of Watts-Dunton on the element of wonder  
in poetry.)

---

Quotes from "The Future of America",  
Anon. June 1928, Harper.

(Referring to the Munchausenites & other  
premises of American culture)

--- "Their attitude toward the truth,  
however, and, by consequence, their

attitude toward our present representative society, seems a little uncritical. Most of them appear to expect more of our civilization than it can possibly give them; and their disappointment takes shape in irritation and complaint. This seems historically to have been the chief trouble with the evangelizing spirit, and the chief reason why ~~the~~ evangelists themselves usually get no great way in the practice of the humane life, and were, on the whole, rather unpleasant persons to have around. Criticism reckons with the causes of things and it duly apprehends the length of the course which matters must run under their propulsion, or even under the

force of inertia after those causes are no longer operative. Hence, criticism invariably judges social phenomena according to the strength and inveteracy of the causes that give rise to them.

-----

"Culture taking shape in breadth of mind, intellectual curiosity and hospitality, largeness of temper, objectivity, the finest sense of social life, of manners, of beauty. -----

"Culture has not for its <sup>final</sup> object the development of intelligence and taste, but the profound transformations of character that can only be effected by the self-imposed disciplines of culture. An appearance of culture, effected by no discipline whatever, but only by docility in following one's nose,

cannot bring about these transformations.

Referring to a certain type of American historical and biographical writing, generally considered a part of a so-called "evaluation process", he says:-- "One approaches it to have one's own vague malevolences, suspicions, repugnances, formulated and confirmed, and then reflected back upon one's own consciousness by force of a clever and specious style. How many readers can one imagine approaching Mr. Sinclair Lewis' novels, for instance, or Mr. Wendell's essays, in any other spirit than that of Little Jack Horner? So far, then, from tending toward the transformation of character through culture, our whole body of 'evaluation

literature' really withholds and  
retards it.

---

May it be said that most  
adverse criticism is an expression  
of pride or vanity or of a sense of  
superiority or superiority?

Some Hill Samans (Some Songs)

---

O crow, go as my messenger  
and take this flower of Kija  
and throw it into the bosom of  
my beloved.

answer: Don't send the crow  
For it will tell everyone.  
But send the bee

Who conveys one's message  
 Very quietly, by sitting near.

---

Oh cold water, and the splashing  
 waterfall  
 You looked so beautiful and clear  
 yesterday.

What sinners came, who spoiled  
 (made you dirty; defiled) you today?  
 { She is speaking of her lover }

Work out the ~~business~~ of money,  
interest, unemployment etc problems  
on basis that capital and labour  
are really power (wealth) the  
former being only in reservoir  
form. This dammed up form is  
physically caused if the capital is  
in the form of material, machinery,  
tools or bldgs; but it is current  
& flowing in form of labour.  
(Old Hindu idea was that Varas  
included both capitalists & labour  
& both represented wealth. Then  
the 3 powers in the community were  
priests, warriors, & wealth, & no two  
could be practised by any one man or  
group). If capital is in form  
of money or credit, it is a  
symbol for a part reservoir or an

indent on future flow. at first  
 thought ~~the~~ it makes no difference  
 whether the indent relates to  
 past or future flow, ~~the~~ pro-  
 vided future is not unfairly  
 mortgaged. But our children's  
 % of utilization of solar ought to  
 be larger than ours & i. no  
 such fear. Every as to interest?

Sept 22. In regard to maintaining the right balance between the inner and the outer life, the Bauls use the analogy of different levels of water in adjoining village tanks. If the level is kept equal, only a very thin wall of earth between them will stand strongly. But if there is a difference in level, even a thick wall of earth will eventually weaken & burst.

So the whole of this life should be as thoroughly <sup>as possible</sup> permeated with spiritual content, motive, manifestation, meaning, realization. ~~etc~~

---

K. S. says that to destroy or give up machinery would be like bodily mutilation, - like Origen's mistake.

The evil lies in its use, in capitalism which exists in all ages, using whatever means it could for selfish greed.

Probably only those of Christ's saying which were most orthodox were written down & preserved, if the analogy with Indian mystic bull-god.

---

In coming to God we must give up even the tiniest of our wants and desires, because implicit in the smallest want are all the troubles & sins of the world, because it contains the root idea of separation & division. This is the secret of truth in the Eastern idea about elimination of desire. [Allied with it is

matter of inner remuneration of fruit of  
action.) But if we do give up our <sup>worldly</sup> desires, <sup>then</sup> we may enter into bliss &  
joy.

We should be like the child who comes to its mother; and when the mother asks "what do you want?" my child? the child says, "Nothing, only you." So it must be a complete surrender.

The story of Vishnu in the Puranas, who comes in the form of a dwarf to a king. The king ~~and~~ asked what he wanted. The dwarf answered, "Only the space of 3 of my feet, as a place to stand on." Expressing surprise as to the smallness of the request, the king granted it. Immediately the dwarf's feet began to grow & grow, larger & larger till they filled all space & all time, - past, present

and future.

The Bards interpret this as the way God comes to us. If we truly give him only a small place or time, he grows until he occupies all our life. of mustard seed & K of G.

Bards say that we set aside certain places & ~~times~~ days for God, only because our minds and hearts are not strong enough to see & realize him in every instant, at every place, in every storm, thru all space. The festivity of God is going on at every moment in every & all places. We must not attempt to imprison God in temples, shrines, churches & sacred places, nor to limit our attention to him to certain days or hours.

If we water the root of the tree, we need not <sup>much</sup> pay attention to the rest, that takes care of itself. So if we nourish the center of our life, the spirit, all the details of life become relatively easy and largely take care of themselves.

God did not create highly educated nurses to look after the manifold needs of children, but simple mothers who had love. That love takes care of all the rest & transforms the entire character & life of the mother.

So also in regard to our love for God.

Bonds say.

To make our sadhana easy we should sit aside the first part of each

day and the first day of each year for Him. This dedicates the whole subsequent period to Him. Like blessing the shew bread, or like touching the iron with a touch stone. It is all ~~transformed~~ changed.

But this also increases our responsibility, for then we must be careful not to profane the following days, as a pilgrim is careful not to tread on the flowers before the shrine.

K.S. heard a Bard say in his New Year prayer that a special day may be set aside to God, like a large bead on a rosary or mala, just to jog our lazy minds into renewed attention and concentration. Doing it in that way

is not an attempt to limit God to a certain time, but rather the contrary, for it is a reminder to our lazy, forgetful & inattentive minds & hearts, so tending to extend Gods influence & our realization of him.

§ In view of the Victim story, do not give up any part of your life to God unless you are prepared to yield all.

~~If when we~~

If I can realize and fully understand you in all your "you-ness", with all your idiosyncrasies, then I and my "I-ness" become much enlarged:

True wealth is what can be shared without losing. Gundersen's

poem about seeing the rise of the  
fish in a pool, at sunset, & all the  
beauty, without the angler's desire  
for possession. Possession & desire

for <sup>exclusive</sup> possession are really a way of losing  
possess<sup>ion</sup> & of separation. The Bush says that a  
hungry goat will not see the real wealth  
of a rose garden. The real wealth is in  
the heart of the understanding observer <sup>or user</sup> -  
not in the thing itself. See

II Gunder's essay on Indian History,  
showing how Indians accepted all  
comers, crushed out nothing, and  
gained from all.

The Negroes, by their difference  
from whites may greatly enlarge &  
deepen America's imagination & vision,  
if she will accept them rightly. But  
to impose her way on them is

temple breaking & a great loss to herself. The immigrants came to America for utilitarian purposes, but like bees carrying pollen, they unconsciously brought a fertilizing spiritual influence of great value to American life.

K.S. feels that I should stay in America, tho perhaps I may visit India again someday. He says one should suffer one's neighbors who disagree, in order to give them the chance to grow and enlarge & change & learn.

He spoke of how few guests we may have if each has to have a separate room. But if life is kept truly simple & all may sleep out doors on verandah, &

enjoy simple food, as of old, then we may invite all our neighbors as well as ~~the~~ friends or strangers from other places. Now, with increased complexities and formalities, we only invite special friends whose interests are same as ours. Thus we narrow our hearts & our humanity & sympathy & imagination.

The Bands, Kalin, Dada & all the mystics were repulsed by the orthodox. Not active persecution, but w. quiet disdain which, spiritually, is perhaps more devastating. So the rejected ones sought their consolation, God, elsewhere, - very natural psychology. Found God in their own

hearts & in every common man's house.

The proclamation of this roused anger of  
priests, for it ended their job. It  
crumbled the walls of all temples. It  
enthroned God in the poor man's  
cottage. How democratic!

The entire universe is within  
each heart. Seated on the  
thousand-petalled lotus of his own  
experience, the heart of each man  
adores God within.

---

The vastness <sup>& peace</sup> of skies at Santa-  
riton, in contrast w. Kolgarh, is  
very uplifting. Smells so quiet yet  
so compelling in beauty. Heat light-  
ning. Monsoon clouds. Evening  
sky. Rainbow cloud in West at  
sunset.

From *Paranthood* by Michael  
Fielding. Salmon Publ Co

## OBJECTIONS TO BIRTH-CONTROL 75

up in a very secret discussion with a neighbour? One is prepared to admit unreservedly that among these also there may be cases in which anxiety about the method used may be a factor in producing nervous disorder. But that has nothing to do with contraception; that is the result of the practice of harmful methods that must inevitably be expected so long as the mass of people are kept in ignorance of methods that are healthy and efficient.

### § 7

What do those who call contraception "unnatural" mean by the word? Do they mean that they have feelings about contraception that are too deep for words? I am prepared to admit that they have. Do they mean that contraception is not practised in the vegetable kingdom (or, for the matter of that, in the animal kingdom, except by man)? If so, I must agree with them. Or do they mean that contraception is in *conflict* with nature in general or, perhaps, human nature in particular? That seems sufficiently damaging to contraception to merit detailed consideration: and if it turns out, after all, that they mean something else, I can only plead that it is a little difficult to rebut an accusation which nobody can understand, not even the person who makes it.

The "natural" means for controlling populations are well known to us. They are famine, disease and destruction by violence. Nature has all kinds of neat little expedients for keeping down the numbers of

species that breed too exuberantly. Fertilised seeds fall on rocks and barren places; tender plants are choked out of existence by weeds and brambles; germs and parasites wipe out animal populations very efficiently; myriads of young creatures are gobbled up by hungry members of their own and other species.

Bacteria and parasites still infect and destroy the human subject; the threat of war is not lifted; periodic famines still wipe out populations; but these "natural" expedients no longer appear effectively to avert the risk of over-population and, what is more, a lot of people do not like them, and even find themselves in conflict with Nature's methods of securing the (admittedly) beneficent end of limiting population. They are not deterred by the fact that the alternative is the substitution of an expedient that is not in Nature.

It is not usual to regard the scientist labouring to track down and destroy the micro-organisms of disease as an "unnatural" monster. It is not even a mortal sin to put on oilskins to avert one of the natural consequences of rain. The confusion arises from the curious assumption that "natural" is synonymous with good, and "unnatural" with evil. The world of Nature is neither good nor evil: it is material upon which man must work to produce expedients and ends the goodness or badness of which may then be judged in terms of his own moral nature. These expedients are unnatural only in the sense that they do not already exist in Nature, and one may freely admit that if everything man needed for his use, happiness and development

were preformed in Nature, there would be some real point in stigmatising as unnatural and immoral any modification of Nature he dared to make.

But many devices not in Nature have contributed to human happiness and well-being, and, as such, have managed to secure general approval. They have been called inventions, and range from houses, clothes, electric light, cooked foods and mass production motor-cars, to such useful devices as braces to overcome the natural force of gravity. But general approval has not been achieved easily. Each conquest of Nature has been greeted with uneasy suspicion—with the pious assertion that these new-fangled ideas are unnatural and no good can possibly come of them. Such was the case when chloroform was introduced as an anæsthetic against the pains of child-bearing; pain, it was held, is a natural accompaniment of child-bearing with which it is impious to interfere. Similarly, aeroplanes were unnatural, because "if we were intended to fly we should have been provided with wings." Those who fought to abolish slavery were attacked on the grounds that they were wickedly attempting to interfere with a law of Nature.

In each case, the error was the same. The new invention was in apparent or real conflict with physical Nature or established custom. It has never occurred to nature's diehards that to be consistent they would have to repudiate *all* inventions and live in natural caves, wear their natural skins in all weathers, eat only natural, that is to say raw meats and fruits, and have

no truck with such unnatural devices as hygiene and sanitation. One cannot help feeling that the verdict "death from natural causes" would come too soon to enable them to recant their dangerous errors.

Contraception is condemned as unnatural: but there is nothing in it that violates *human* nature. It is true that it is a device not found outside the human race; but the road to culture and civilisation is paved with such devices. If it is suggested that the separation of the procreative from the personal ends of sexual intercourse is unnatural, one may point out that, on the contrary, among many savages, living in a state of nature, the separation is complete. Sexual intercourse is indulged in for personal ends only: when babies are born it is assumed to be due to something the mother has eaten. If the subject of disapproval is really the waste of spermatozoa and ova, that is not so much a criticism of contraception as of the whole plan of Nature. Millions of seeds are scattered, of which only one is destined to take root and develop. Whenever semen is emitted it contains "a million million spermatozoa" of which, however, only one can fertilise an ovum. Do the theological writers who say that this one chance in a million million must be taken, condemn as unnatural sexual intercourse during pregnancy or after the change of life? These, it would appear, are questions they prefer to ignore.

Perhaps the best thing that can be said for the word "unnatural" is that it is the debater's friend. The only

precaution required is to get it in first; in any discussion the first "unnatural" scores the heaviest points.

### § 8

We need not deeply concern ourselves with the antagonism to birth-control that comes from those who feel that we must produce large populations with which to fight our future wars. People appear to be singularly reluctant to produce children which will exist to adorn casualty lists, and one must admit frankly that there is absolutely nothing to be done about it.

The wars of the future will, in point of fact, be fought not by big armies, but by a few highly skilled experts against civilian populations. Therefore, a relatively small, efficient community would be more powerful in war than a nation with a large, superfluous population. But, apart from this, a country controlling its numbers is less likely to increase the pressure on world markets—the main cause of war—than one with an excess of population for which an economic outlet has to be found.

Nor can one say much about the vice which it is alleged will follow the practice of birth-control. One has not observed that the classes that practise birth-control are noticeably more vicious than those that do not; nor is it necessary to assume that a husband who respects his wife's right to decide when children should come from her body is less likely to respect her freedom and personality than one who does not.

The fear that, if the deterrent of unwanted preg-

nancies is removed, the husband may make his wife a victim of his unbridled lust; that, as some opponents of birth-control have expressed it, she may become more helpless than a prostitute before his sexual desires, appears to be based on a curious and inaccurate conception of the nature of the sexual relationship. The implication, it seems to me, is that sexual intercourse is an indecency forced by the man upon his reluctant wife: that the wife is a passive agent, through whom her husband gratifies his passions, not a participant in a mutually desired experience.

This is utterly fantastic. Among normal people sexual intercourse can only occur as a fulfilment of a common need; normal men are repelled by sexual relations unless they believe that they are desired by the woman as much as by themselves. Even men who visit prostitutes need the illusion that the woman, whose body they have taken out on hire, enjoys the sexual relation with them; and the simulated ecstasies of experienced prostitutes are an indication that this fact about average male psychology is well realised by them.

There are, of course, abnormal men. They are few but there is no point in pretending that they do not exist. I would suggest, however, that the sort of man who would have sexual relations with his wife against her inclination, is not likely to be gifted with forethought; he is not the kind who will refrain because some months later a child may come as a penalty for his lusts; nor is he likely to require the extra stimulus of having such a fear removed from him.

It may, of course, be argued that the man and woman together may become less restrained in the expression of their sexual desire when they are no longer haunted by the fear of undesired pregnancies. This may or may not be the case, but it seems to me that such behaviour on their part would not represent any falling away from virtue. There is no virtue in refraining from sexual intercourse through fear of undesired consequences. But it seems to me to be a fine thing to remove such fears, so that abstinence, when it does occur, can truly base itself upon an intelligent harnessing of the sexual instincts and a mutual respect for each other's desires on the part of the man and woman.

### § 9

The only other argument against birth-control that will be considered in this book is based on the fear that, if the use of contraceptives becomes general, the world will be depopulated.

It is assumed that when people find they need not have children by accident they will not decide to have them by design. Population is regarded as a mere by-product of sexual passion. One can only assure the people who have this curious opinion of mankind that the desire for children is as primary and as overwhelming as the desire for personal sexual gratification; that perhaps the most tragic experience of a doctor's professional life is the task of informing a woman that, although there is nothing against her enjoying a normal sex-life, it is impossible for her ever to bear children.

No one who has observed the eagerness with which sterile women press for the most desperate operation, offering a remote chance of pregnancy, can ever doubt the terrific urgency of the need for children.

But all this, to normal men and women, must be too obvious to need mention. They know perfectly well how intensely they desire to have children; that they would use contraception not to avoid the responsibilities of parenthood, but all the more conscientiously to fulfil them; not to go through life childless, but only to bring into the world children that can be adequately supported and cared for. It seems to me that a world populated by people every one of whom was brought deliberately into being would be a very magnificent place to live in.

A Band who had suffered much  
compared himself to the bamboo  
flute which is straightened by  
being put near fire, & hollow  
enlarged & made uniform by  
burning a hole ~~out~~ <sup>boiled</sup> in it with  
a red hot iron. So Pain is  
like that he says, & prepares  
us <sup>so</sup> that God <sup>may</sup> then  
play <sup>through</sup> us his "Sonic tissue"  
Each one of us is a note in the  
divine harmony & melody. If  
one is missing, the whole suffers.  
What joy & what optimism!

It is <sup>with</sup> ~~because~~ of our wealth,  
— one extra amount of clothing  
(of Indian cloth) that we are able to  
make a receptacle to receive new  
boons. A nude man, <sup>absolute</sup> an <sup>active</sup> ~~active~~

can receive no more than his  
hands, if unemployed, can hold.  
Of Gunder's idea about beauty  
as the surplus.

---

Wealth, my old Indian languages,  
is only a flow. To try to  
dam it up ~~to~~ only results in  
its rotting or waiting or changing  
its form & losing its usefulness to  
man. [ Western refrigeration alters  
the pace or part of this, but it  
~~still~~ holds true. ], of also coal,  
oil, water power ]. Old Indian  
used very little money, Gold &  
silver only by weight & not as  
coin. So even now in remote  
places of India. Traded by  
barter. Barter avoid markets

& crowds where money is used,  
but they are perfectly willing  
to barter.

Old Indian times by their  
police & protected only <sup>stores of</sup> food, cloth-  
ing, agriculture, agric. instruments,  
medicine, & similar private but  
socially valuable property. But  
would not protect rich men,  
gold, silver, jewels & other  
luxuries. On such occasions  
& famines the rich men had to  
take their chances.

cf. Chinese situation re  
money.  
Buddhist  
Japanese priests told K.S.,  
~~that~~ when he asked

K.S. in Japan saw rich  
young men & women working with

their own hands on the temple  
 of their sect, & no <sup>admirers</sup> labourers.  
 H. S. asked the priest why  
 they did not pay money & have  
 the work better done by skilled  
 artisans. The priest said

"Do you really think such  
 work superior to that of  
 the heart's love?" He said  
 money is a cruel kind of  
 strainer. When we try to  
 send our love & sympathy  
 through it, most of the best  
 is strained out & prevented  
 from going thru to the  
 recipient.

About the Japanese sect  
 founded by a woman about  
 1800, their faith says that

the evolution of spirit is far  
more profound & deeper than  
that of cause & effect. {I.e.  
beyond space-time}.

Books

Shinto temples & some Paul  
houses contain mirrors. They  
say that ~~by this~~ ~~the~~ man is  
the reflection (image) of god (in  
S.T.) ∴ B y this double  
reflection we may then get  
a symbol of God himself.  
A single reflection reverses some  
things, (e.g., turns right to left)  
but the 2d reflection turns  
them back again. Cf. I.A.  
Richards' query why mirror images  
are so heightened & revelatory often.

Road have bends & turns so  
as to relieve us from monotony.  
So also with <sup>changes in</sup> our lives.

Prayer. May we say <sup>(insofar as)</sup> that by  
"sacrifice" the old ways meant  
giving up ideas of separateness (self-  
ishness) <sup>and also in an active, positive way,</sup> & that things of this  
s-t. world ~~were~~ <sup>are</sup> sole reality, we  
acquire God's favour, we attain  
unity, we receive divine powers  
and aid, we ~~brought~~ bring peace  
& prosperity & blessing to our lives &  
to the world? E.g. In Gita the  
saying that rain comes by sacrifice.

Doubtless this is also the idea  
in Job & the Psalms, that  
the truly good man is blessed

with prosperity. Not so of  
the merely morally good man.  
But he who is at one & in  
harmony with all God's  
forces must be prosperous.  
He will truly see wealth &  
how it comes & is best used.

---

I feel that Bayne is greater  
than the Poet because he (B) has  
attained a better balance between  
inner & outer life & because he  
is more creative with other lives,  
— has stirred more men to do  
the will of God — what India  
especially needs now. Bayne  
Bayne's mistake is in too great a  
tendency to sentimentalism; while

the Poet's failure lies in too much  
emphasis on spiritual life &  
vision & too little practical  
living of his vision. Or that is  
how it seems now to me.

Yet it is the things of spirit  
Kali, Dada, Rajah, Ramana,  
Bauls, & the Poet's interpreta-  
tion of them which have helped  
me even more than Bayan  
directly. But working for  
Bayan on the book, I have  
clarified & integrated my  
thinking very greatly.

As Bayan appears in his inner vision &  
attends more fully & consistently by his  
acts than does Tagore. Thus he is a holy  
(wholly) man.

Re Cow Protection. - This quotation from "Science & Ethics" by J.B.S. Haldane, Harpers Monthly Magazine, June, 1928. p 4-3-4  
~~Set us turn to the facts which are known~~

"To my mind the greatest danger to which our ethical system is exposed from science is not a debasement of values (for such reasons as I have sketched), but the deliberate exploitation of scientific ideas in the interests of unscientific prejudice. - - - - [He defines prejudice as making up one's mind before hearing the evidence]. - - -

"Set us turn to the facts which are known with certainty. We know the laws which govern the in-

heritance of a number of defects.  
 Some of these, like color-blindness,  
 are trivial, provided locomotive  
 drivers and navigators of ships can  
 be so tested as to exclude color-blind  
 men from these occupations. Others,  
 such as short fingers, are mighty  
 and may be a serious handicap. A  
 third class, such as haemophilia  
 (failure of the blood to coagulate) and  
 some types of deaf-mutism are danger-  
 ous to life or make a normal and  
 useful life impossible. Now  
 these maladies are inherited in  
 several different ways, and the type  
 of inheritance determines the  
 possibility or otherwise of eugenic  
 action with regard to them. If  
 all short-fingered persons were mas-

12  
sured tomorrow this condition would  
be pretty completely abolished. But  
if all the haemophiluses were killed  
off it would take hundreds of  
generations before the proportion of  
them in the general population  
would be halved. Now I think  
that bearers of such hereditary  
complaints should be warned as  
to the type of children that they  
are likely to beget, and given every  
possible opportunity to avoid doing  
so, but I do not think that in  
the present-day state of public  
opinion any compulsion should be  
expected on them. The time for  
that may come if attempts spread  
over several generations to persuade  
them to limit their families

(referring to Dean Page)

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are a failure. But about the same time public opinion will perhaps be ripe for the discouragement, in the interests of hygiene, of deans, and others who spread the idea that any kind a very small class of diseases can be cured by prayer.

"The inheritance of other desirable and undesirable characters is far less clearly understood. Feeble-mindedness is fairly strongly inherited, but unfortunately it is generally inherited in such a way that the aggregation or massing of the feeble minded, even if continued for several generations, would not stamp it out. The feeble minded, unless they mate with one-another,

do not necessarily produce feeble-minded  
children. } , therefore, the  
feeble-minded are to be segregated,  
it should be in their own interests,  
and because they are unfit to bring  
up a family, quite as much as  
on eugenic grounds.

"But the most controversial,  
and to my mind the least sci-  
entifically grounded of the propos-  
als of the Deen and other  
opponents, who think like him  
relate not to a few small groups  
of the population, but to large  
numbers. In the first place,  
he congratulates the United States  
on stopping the flood of immigra-  
tion from Southern and Eastern  
Europe. Now, politically, this

may be a wise measure, the  
 countrymen of Lenin and Mussolini  
 probably do not make such good  
 Bahabitts as the races of North-  
 western Europe. And on the  
 whole, they do not score as highly  
 in so-called intelligence tests of  
 the particular type current in the  
 United States. Whether such a  
 failure has any significance could  
 probably be determined by the  
 scientific methods which are being  
 applied to such tests by Spearman  
 and his pupils in England. But  
 if the average Italian is stupider  
 than the average Swede - which may  
 be the case - either or both of the  
 following facts may still be true:  
 genius of certain types may be

commoner among Italians than Swedes,  
and as the result of the crossing these  
two peoples a type in many  
ways finer than either may be  
expected. This is certainly the  
general rule with animals and  
plants, and history suggests  
that it is true of men. Unless  
these possibilities have been  
disproved, the exclusion of  
Southern Europeans from the  
United States cannot be justified  
on hygienic grounds. And if, as  
is very possible, they are better  
adapted than the inhabitants of  
Northern Europe for life in the Southern  
States, it may be an extremely  
short-sighted measure.

"The same criticism applies

to the question of the differential birth-rate in different social groups within the same state. It is true that in England the rich live more slowly than the average, and the skilled than the unskilled labourer, and that infantile and other mortality does not compensate for this difference. This phenomenon has only gone on for about two generations, and it is very probable that with further social progress it will cease; for in Stockholm where the poor do not live in slums, and birth-control is pretty universally practised, the rich have rather more children than the poor. Although it is certainly not scientifically ~~at~~

proven, it seems likely that there is a correlation between wealth and the hereditary factors determining intelligence, because the well-to-do include many families of the professional classes in whom intelligence is undoubtedly hereditary, and the unskilled labourers include the majority of the feeble-minded. We do not yet know enough about the inheritance of mental ability to be able to say that a few generations of selection against it would weed it out to an appreciable extent, though this may quite probably be the case. But if we grant the case of the extreme eugenicist, what is the remedy? The Dean (Inge) would

like to preserve the skin dwellers who still produce large families, and other enginists (though few, if any, scientific students of heredity) have condemned the spending of public funds to ameliorate the lot of the poor on similar grounds. If such is really the teaching of biology, there is a serious conflict between science and the dictates of conscience of most enlightened men and women. And this alleged conflict is one ground for the distrust of science and its teachings which is very widely felt.

In my own opinion the dictates of biology are exactly opposite, and on the whole in line with those

of humanitarian ethics. If a difference in effective fertility exists between the rich and the poor, it seems to me profoundly illogical to attempt to remedy it by making the rich richer and the poor poorer. It is true that such an attempt might succeed if the poor were made so poor as to bring their infantile mortality up to about fifty per cent. But that would lower their physique and also create foci of disease which would attack the rich. It would be better to send armored cars through the slums from time to time, with special instructions to fire upon women and children. The correct remedy for the

differential birth rate would seem  
 to be such a raising of the econ-  
 omic standards of the poor as  
 would give them the same  
 economic incentives to family  
 limitation as exist among the  
 rich, and such an equalization  
 of educational and other oppor-  
 tunities as would lessen these  
~~other~~ <sup>latter</sup> incentives. The example of  
 Stockholm shows that the differ-  
 ential birth rate need not exist  
 in a highly civilized commu-  
 nity. I have stated elsewhere  
 my personal views on the econ-  
 omic and other measures which  
 would serve to equalize the birth  
 rates in different classes. As  
 they have perhaps a somewhat

political flavour, I shall not  
repeat them here. Suffice it to  
say that they do not commend  
themselves to the Dean of St. Pauls.

"Other self-styled eugenicists take  
a still more extreme view of innate  
human inequality. They suppose  
that moral qualities are inherited  
to much the same degree as physi-  
cal and intellectual. It is true  
that brothers resemble one-  
another in these respects about  
as much as in physical and  
intellectual qualities, but this  
is probably largely a matter of  
environment. It is, after all,  
a matter of common sense that  
it is easier to make a bad boy  
good than a stupid boy clever.

Human experience has agreed to attach the social sanctions of praise and blame to qualities on which environment has a fairly large influence; and on the whole, scientific observation goes to confirm common sense. There is probably such a thing as an eradicable moral imbecility, just as there is an acquired moral imbecility due to alcoholic encephalitis, but these would seem to be a good deal rarer than hereditary stupidity. Science does not, of course, support the doctrine of human perfectibility. But it does tend to uphold the view that this doctrine is much more nearly true in the sphere

of ethics than in that of the  
intellect — in other words,  
that mankind is more readily  
modified by moral than intel-  
lectual education. And of the  
principles of moral education  
we know very little. We  
know, indeed, that such an  
education based on religion is  
by no means an infallible guide  
to conduct, even in an age of  
faith. In an age of reason  
it often results in young people,  
who generally lose their faith  
at a critical period of their lives,  
supposing that there is no  
rational basis for right to conduct.  
— "Now if the cooperation of  
some thousands of millions of all

in our brain can produce our consciousness, the idea becomes vastly more plausible that the cooperation of humanity, or some sections of it, may determine what Comptel called a Great Being. Just as, according to the teachings of physiology, the unity of the body is not due to a soul super-added to the life of the cells, so the super-human, if it exists, would be nothing external to man, or even existing apart from human cooperation. But to my mind the teaching of science is very emphatic that such a Great Being may be a fact as real as the individual human consciousness, although, of course, there is no positive

scientific evidence for the existence of  
such a being. And it seems to  
me that everywhere ethical ex-  
perience testifies to a super-individ-  
ual reality of some kind. The  
good life, if not necessarily self-  
denial, is always self-transcend-  
ence.

---

Sept 24. In the Japanese net  
it is taught that we must  
keep our hearts soft & tender, in  
order to know God. Just as the  
soft skin of the finger, if it has  
no callouses, is very sensitive  
to touch & learn about qualities  
of what it touches; so we must  
not let the heart get hard &  
calloused.

Gurudev says that on the shore  
 of the infinite we often have a  
 sort of fear ; - it is so vast &  
 so unknown & yet it is to be  
 traversed . So we comfort our-  
 selves by building little ponds  
 which are not too big for our  
 little minds <sup>+ hearts</sup> to face . Kalin  
 has similar lines on this fear

Then the wonderful poem  
 by Gurudev about the child  
 widow (a symbol for our own  
~~own~~ immature selves) and her  
 bridegroom slave (god), How  
 she plays as a child, she  
 watches her in amusement. She  
 may fling mud at him in sport  
 (as we fling things at god,  
 but not knowing the reality.

On as little girls often do, she  
may laugh and mock at  
love & lovers, because she is not  
old enough to realize <sup>the joys</sup>  
& meaning of such love. <sup>so we laugh & get it all</sup> But for  
the older husband only laughs  
it off. He is patient & waits,  
knowing that she will mature  
& then he seeks for him &  
restless without him.

Altho God can wait  
thru all eternity for us, we  
have an urgency & haste in  
our need for him, because our  
lives are limited. And  
just as a girl, aware of the  
shortness of her youth, is restless  
& impatient for union with  
her lover & so her <sup>self</sup> 'recreation';

~~so we should~~ & perhaps the  
 lover with his longer period of  
 youth & fertility does not under-  
 stand this haste & urgency of  
 his life, as said K.S. with  
 a laugh, perhaps God does  
 not realize how urgently we  
 feel our need for union with  
 him during this life.

---

Moses said to a disciple, "Farid,  
 if a man insult thee, stoop and  
 touch his feet. Thus enterest thou  
 the temple of the Lord".

[ This is actively closing up a repara-  
 tion made by the offender. ] So also is  
 rendering good in return for evil. ] An  
 assertion of unity in face of difficulty.

There is an article, mostly historical  
& political on "India's Ahimsa Ideal"  
by N.C. Ganguly in July 1928,  
V-B. Quarterly.

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Groundwork Art in V-B Q  
June 1928 p. 246

"You cannot say that simplicity is wanting in value because it is wanting in material, - the reverse is rather true. The first and last question with reference to a ~~work~~ creation of art is, does it give joy? If it does, the less the material, the greater the merit. If one can achieve with easier and lighter means a result that it takes another ponderous efforts in labour and material, the

first is better as Art. If you admit this fundamental principle then, whatever may be its form, the Artist must beware of prolixity, - he must remember that reticence is more significant than garruliveness, simplicity more perfect than superfluity. You just now referred to the Toy Model as an instance of a complex structure. I would cite it as a case of the perfection of simplicity. Its restraint is its chief characteristic. There is not a design, not a stone in it that would remind one of the senseless trills and cadenzas of our professional musicians. It is not its elaborations but its proportions that

are striving. Proportion implies a harmony of the components. Simplicity is this same achievement of unity amongst a diversity of parts. What we call simple white light is not lacking in colour, but all colours in it have become one. The Taj Mahal is, like white light, a simple unity of all its parts, in which, however, if we proceed to analyze it, we shall find no end of variety. The sight that we name a tear-drop is a perfectly simple, single thing. There the Creator has not sought to show his skill in elaboration. But devoid as it is of all complexity, yet the scientist can show us how vast and various are the

forces that have gone to its making."

---

From V.B. I. Oct 1927 p. 233.

"The problem of India was to materialize the call of the spirit, abundantly to visualise sense-forms that may bear her message; whereas the perpetual endeavor of the West, immersed in its physicalistic outlook, has been to spiritualize the matter that dares to confine within its bonds its freedom of resurrection."

---

~~But~~ Bodhi says that a thousand axes will not bring out the flowers from the trees. Only the soft warm wind of spring

can do that.

a Bengali blue flower is called Unconquerable Beauty.

It is said that a lovely maiden was imprisoned in the flower. It has no perfume, but its look is unconquerable.

Joy comes only on realisation of some infinity.

Sept 25. K.S. said that <sup>daily</sup> meditation need be done only till the desired <sup>getting out of self.</sup> stage of peace or illumination is attained. He ~~does it in~~ goes walking alone after rising at 4, & says mantras he has chosen.

"Japay" - i.e. repeating. Finds (& Gaudier also) that even if he does it against his mood, the

latter changes & it is a great help.  
 K.S. ~~Bonds~~ <sup>meditates</sup> ~~say~~ <sup>in</sup> ~~that~~ <sup>A.M.</sup> before working,  
 & then in evening, after evening walk,  
 & before supper.

Bonds <sup>need for such</sup> say that regular meditation  
 is a sign that full ~~stage~~ <sup>stage</sup> has  
 not been attained. When that  
 state is reached, then all our  
 days & hours & life is prayer,  
 we are ourselves a prayer. Then  
 the outer activities of life are like  
 beads on a rosary, merely a  
 reminder & stimulus to spiritual  
 realization. Just as the activity  
 of the mother in caring for her  
 baby feeds & stimulates & illuminates  
 her love, so our outer life should  
 help develop our inner. ∴ No  
 giving up life in outer world is

desirable. Merely translate its  
meaning into spiritual terms.

And if insult comes or hardships  
of any kind, use that for some  
purpose. Yet do not ask for  
~~nothing~~ but insult & pain &  
hardships, for that might be  
to use other men's lives only  
for enriching of my spiritual  
life. Like pulling certain plants  
to use as green manure for  
others. (Wonderful spiritual  
insight). Rather pray that  
you may be strong enough to  
grow spiritually without the  
such things; not trying to be  
egotistic or arrogant or spiritually  
proud about them.

---

The wastefulness & unutilization  
 & squandering of village resources  
 from the monetary, lack of inter-  
 est & lack of dignity in their  
 lives. Cf. money spent on  
 funerals by U.S. poor.  
 K.S. says tales of ~~persons~~  
 hoarding of jewelry, coins &  
 bullion is not so. He has seen  
 poor in villages for 35 yrs. All over  
 N India. Also that much of their  
 waste is kindness, - feasting for  
 neighbors or whole village.  
 By solar power concept,  
 the <sup>prob.</sup> power can be realized &  
 used in villages, decentralized.  
 Have wealth. Have middle  
 class may move back to villages  
 & start interests & dignify life

again.

Sept 25: K. S. said that reason why Aryans were rich been thinkers & doers was because they came from cold to hot climate. Were formerly very energetic & virile as shown in Vedic & pre-Vedic records. Hunters, fighters, warriors of wood. When they came to India the heat compelled them to change their habits. Their bodies were ill adapted & so they had to study very carefully the effect of food, habits, medicine on themselves. ∴ Distinction of gurus & bands in food, & specialties of Ayurvedic medicine. ~~Then came~~ But activity was their habit & so, when great physical activity became impossible

the energy turned to thought. In religion  
 it first became great ceremonialism,  
 then, <sup>exaggeration of power</sup> the extreme of intellectual relaxation  
 as shown in Upanishads. Then later  
 came the synthetic period when the  
 exaggerations, the opposed extremes  
 of physical & mental activity, of  
 learner and guru were synthesized  
 in love. Only in love can such a  
 synthesis be made. In love, activity  
 has no meaning without deep under-  
 standing, and understanding is both  
 evoked & created & stimulated by  
 activity & action.

Perhaps for this reason the speculations  
 of the Aryans were more clear &  
 profound than those of Dravidians  
 & other races more acclimated to the  
 heat. [Perhaps also the contrast

between their former + new way of life, between their old & the new (Drauidian) cultures, compelled deeper thought & complete revolutions, just as in my own case, [R.B.G.].

K.S. says he feels sure that caste was not ~~an~~ Anyan institution but that Anyans found it already firmly established among Drauidians. The D's also were ~~not the~~ not aboriginals, but themselves earlier invaders. The Anyans were conquerors physically but in this respect they were conquered by the Drauidian system of society, as so often happens with conquerors who also settle in the conquered territory.

He ~~says~~ quote Kalin, that each man & each group has its own sadhana & each sadhana is a wire or string on God's harp. If any string is broken or muffled, the divine harmony is disfigured & imperfect.

Caste does not persecute or kill any group or culture but lets all live side by side, to develop in our way.

K.S. says he does not agree with people who condemn the Brahmins for not spreading their knowledge & culture among other castes. He says each group is to be ~~develop~~ encouraged to its own peculiar vocation, its own culture, its own note in the divine harmony developed & cultivated to the fullest. The self (individual or group) can be

mutilated, suppressed or killed by  
"education" as well as by the  
word. K.S. does believe that  
Brahmins were at fault in ~~not~~  
failing to stimulate all other  
groups to their own ~~cultural~~ best  
cultures, tho this is hard to  
do ~~without~~ because of the constant  
danger of imposing something  
foreign. Yet it should have been  
done. But this ground of criticism  
is very different from other.

[He would also apply this to negro-  
white, & immigrant - old-stock situation  
in America. Our educational system  
would appall him.]

---

He says that the root Kar,  
in word Karpass (cotton) is not found

in Sanskrit in Vedic writings. He is convinced that cotton was Polyserian in origin, the ~~probably~~ <sup>perhaps</sup> it came to India in pre-Aryan days. He says Aryans first wore wool, & continued it for awhile even after coming to India. Even now in certain old ceremonies <sup>some</sup> woollen is required as an indication of greatest purity. Then they discovered & used silk, then linen & finally came to cotton. Then they also learned to discard most of their clothing & go nearly nude.

In biochemie, the higher potentiees do not have entirely different effects from lower ones, tho they are <sup>much</sup> more effective. In homeopathy, tho the effects of different potentiation are entirely different. He says that

Indians can't stand the heavy doses of  
allopathy & that homeopathy is  
more widely practised & far more  
successful than allopathy in India.

K.S.'s father was trained in  
allopathy & practised it, but gave  
it up completely & was wholly  
convinced of by homeopathy, on  
seeing its results.

---

If one person reads or studies  
the religion or philosophy  
~~that~~ of another race or nation, it  
should not be done in order to  
adopt that other religion or phil,  
but to stimulate himself to his  
own fuller realization. K.S.  
would want the very crudest and  
lowest groups to do this, — develop  
their own aspect of truth to the

utmost to finest perfection.  
 So he would not come to the  
 U.S. as a propagandist (he  
 is dead against propaganda of all  
 kinds), but as a seeker and  
 a learner, greedy to learn in  
 order to stimulate his own  
 complete realization.

House of Sabones, Std.

Cumilla, AK Ry, East Bengal.

collegium address "Renaissance".

Pres. - ~~Prabodh~~ Prabodh Chandra  
Chakravarty.

Agents for Steel Standard Bldgs.

Cleaner Tree Pruners, Broadway

Bridges, Paradise Homes.

Japanese Poetry - Basil Hall

Chamberlain, John Murray Gordon

or Kelly Walsh, Yokohama, 1910.

---

Sept 26. K.S. says he has travelled  
for 35 yrs in villages & with  
vagrants along the roads & he  
knows them, & he had years before  
that as a scholar in Benares,  
& in teaching learned men. He is  
a Brahmin by caste. But he says  
he finds the most profound  
ideas among the lowest strata of  
all. He says that when people  
expect to find greatest & most  
profound ideas among the philo-  
sophers, the Brahmins, or the  
professionally educated people, - the

upper strata of society, they forget that the rain falling from heaven stays very little on the high ground. It soaks the low places & even then seeps down below the ground. To find water steadily then we must dig down, way down below the surface, in the dark & in the "dirt". So also God's wisdom & truth comes down on all alike but it runs away from the lofty & superior & soaks the lowliest, the hidden, & there we must search for it & dig for it.

It is in such search that he would come to America. Not to the famous places or people, but to the lowliest.

K.S. says that in Brahmanism  
stage all boys had to till  
soil & do their own work, no  
matter of what caste they were,  
so as to give them ~~of~~ knowledge  
of physical reality, keep them from  
false pride of position, & to prevent  
their being parasitic & losing  
true vigor & self reliance.

Indians were greater  
builders & creators of material  
things than <sup>& not so spiritually inclined</sup> Aryans, the  
latter refined the architecture &  
lightened it.

Diary of W.S. Blunt - Knapp - NYC

Mahanirvana Tantra - Trans by  
 Arthur Avalon. London, Sures.  
 1913. Tantra of the Great Libera-  
 tion

---

K.S. says that because India  
 is & has been so divided & separated,  
 the God has so many times sent  
 men who very wonderfully preached  
 and explained the beauty & grandeur  
 and wonder and need for unity.  
 He says it is not a case of inconsistency,  
 as the general use of that word ~~is~~ in  
 a reproachful sense. It is a case  
 where men have failed to connect  
 historical events with Divine  
 providence. There is a spiritual as  
 well as a moral or secular  
 history.

To think evil of anyone or to attribute evil motives to them is to indulge in & continue in the habit of dualism, to overlook or deny spiritual unity, and thus to narrow one's own realization. Hence the truth of Counsellors XIII that love thinketh no evil.

---

Good sections in the Mahamudra Tantra.

- Ulam (Chap) 1: §§ 26, 27, 32-54. (p 21)  
3: 1-39; 49-69; 74-~~113~~ 113; 116-129 (maybe)  
4: 21-23; 27-28; 39; 42; 74-79  
5: 137, 138, 144-149  
7: 90-94  
8: 23-36; 38-63; 108 at my; 176 at my  
11: 130, 167  
13: 212, 214, 215, 217, 218, 228, 223-225, 228, 230-236, 240-243, 244, 245, 292-297  
14: 104-140, 143, 145, 148, 157, 159, 190, 192, 195.

Ulaa, lit. = joy, delight, or an expression  
which is the result of inner joy

Tantra = way of enjoyment, or a compromise between mental and physical realizations. This movement is Buddhist in its great reverence for women.

In § Ulaa & § 24 in Avalon rd is mis-translated. It should be "the call of humanity and divinity". Also § 23, the order is wrongly transposed.

The Tantras believe that all things are living, & that if we believe otherwise, all our surroundings take life from us; but that if we realize they are living, our life is enriched & our vitality increased. Tantra is a return to Nature on 2 planes, the physical & mental.

In the Taitreya Upanishad  
it is said that we realize God  
not through our consciousness  
but through joy.

It is an amusing piece of insight  
that the Greeks should have represented  
Hermes as the god of deceit and  
of money. Since this is the fact  
that Greeks seem to have invented  
money, too.

One of K.S.'s young men was  
reluctant to go to the West until he should  
be more firmly based in Indian culture. He  
said he wanted more internal quiet in  
order better to mirror & appreciate the best  
of the West. He respected Western culture  
too much to go to it until after his most

112 Grove St  
W.C.C.I

to main production - I must however  
get his full speech & send it on if  
possible. Write love to you & others  
C. J. Arthur

Please forgive my not  
writing. I go to America  
in January. You must send  
me your address & we  
must meet. I have had  
very much encouragement  
about your book 'Economics  
of Chadwell' and a definite  
demand for copies, which  
has been read with deep  
interest. Sir W. Bragg as  
President of the British Association  
took your subject, but he  
did not answer your questions.

Plan the money

"The Flaw in  
the Economic  
System" by

J. T. Peddie,  
John Murray,  
1928. London.

Get full list of  
all Murray's books  
on money, finance,  
banking, currency,  
debt, etc.

formative years. He was then 20-21.



Local Branches in Educational Centres throughout the Country.  
Affiliated Associations in Ireland, Federated Malay States, Burma,  
Ceylon and India.

*Associate Editor:* P. M. ROXBY, Department of Geography, University of Liverpool.

Frocester, Friern Lane,  
New Southgate, N.11.

Sept- 4<sup>th</sup> 1928

Dear Sir

It was exceedingly kind of you to send me your most interesting volume on the Economics of the Cotton Trade. I found waiting for me on my return from a holiday in Norway. I am deeply interested, if I may say so, for not only am I interested in the general economic problem but I am specially interested in spinning & weaving per se. Indeed I made a small model loom a year or so ago & last year when I was in Norway I bought a spinning wheel & brought it home.

I have now read the volume & am much impressed by it; but I must have time to  
again before I have really understood it & your thesis in all its bearings but I feel I must  
write at once & acknowledge both the book & the accompanying letter. At present I am not  
sure whether I have grasped even the main points of what you have to say, or whether I  
agree altogether either with premises or conclusions; there are so many aspects of the question  
to be taken into account, and it is so easy to make just the little over-emphasis and  
under-emphasis which invalidates an argument. But I have of course a very keen perception  
of the end effects of the industrial system as it has been worked so that individuality & spontaneity  
men, if I may coin a word, are sacrificed to efficiency at one particular phase of a job, but I am not  
sure either that independence is either necessary or desirable. The driving trend of events is  
to make the world a community & it seems equally obvious that the moral side of things must  
be emphasized as well as the material. It was the omission of this moral side which



what, as I see it, the extraordinary national efficiency of Germany as a nation, but that does not mean that efficiency must not be our aim; but I do not see that big scale production is therefore wrong.

It is self evident that in some things there can be no big scale production. Eating can be only an individual affair; and there may be occasions when what is normally done on big scale production may be better done on the smaller scale. I give you again politics and other vexatiles, as spare time work. If I have grasped your argument it is that this individual spinning in India is justified for the reason of the special circumstances in India that the agriculturist is not occupied full time & should do something, as the Swiss do word carrying or as a bank clerk plays in <sup>a restaurant</sup> orchestra in the evening.

Anythg that will help a man to live better is certainly desirable but I am left wondering & little, at least till I have read the book again, whether the remedy will cure the disease.

Your ~~for~~ return is a fully documented that perhaps you would like to know of a little pamphlet "The Agricultural Geograph of the Deccan" by M. S. Joshi published by J. N. M. Co. to 32 Fleet Street London for 5 1/2 postage extra.

Perhaps you might like to have the following: I print 1 note one or two others.

✓ p. 3. 5th line from foot "to give at least" ✓

✓ p. 20 3rd last line inefficient ✓

✓ p. 124. 18th line by draught ✓

p. 124-125: common in papers for September 1925 in many places & in letters p. 125 for 1926 & 1925

p. 150 line 13 ing

151-2 Saklatvala

p. 197 last line Jan 1924

By the way on p. 140 your statement about railways is not true: They are very badly hit by motor traffic in Britain

Again with many thanks & congratulations

I am

Yours very truly

J. Harris

The Tantra movement is very  
 old, - at least back to 100 B.C.  
 In its worship of Shakti (the female  
 principle) it is Hindian; though  
 its disregard of caste & the idea of  
 infinity are Aryan. There is a  
 wonderful boldness, originality -  
 freedom & vitality in  
 it. A disregard of set forms &  
 scriptures. Instead of the  
 scriptures they believed an  
 assembly of like minded or  
 spiritually sympathetic people  
 more important and authoritative;  
 The Shakti is primal, the source  
 of all & of thought. It is un-  
 conscious. The male principle  
 more symbolizes consciousness. The  
 Aryan thought of consciousness  
 as preceding the unconscious; the

Dravidians, just the other way. This  
Dravidian thought & concept ~~the~~  
powerfully stimulated & fertilized  
the more speculative Aryan  
mind. Tantra is a wonderful  
blend of the two elements.

---

Sept 30 K.S. says that while people, are  
our friends are alive, our desires for  
them and other sorts of relationship  
feelings prevent us from fully  
knowing and appreciating them.  
This may be especially true of mem-  
bers of the family. It is only  
after they die that we can fully  
understand and appreciate them.

---

(K.S.) Inspiration cannot be given by  
~~To inspire people~~  
words alone. It requires the whole

life, - example & personality. Just as a bottle  
 of seawater, <sup>or a single wave</sup> cannot inspire us with the  
 whole beauty & power & majesty of the sea,  
 so also mere words are inadequate for  
 divine inspiration. A drink of water  
 by the mouth, or watering only the root  
 of a tree is not enough, we & the tree  
 also require a bath all over. We  
<sup>express or</sup> can give  $\frac{1}{2}$  of our divine quality only  
 by all our life & being. [So perhaps  
 we can only receive from God fully,  
 or from other people, only by all parts of  
 our being. If any is omitted the inspira-  
 tion is limited?] The mystic's idea is  
 that we are like earthen lamps, an  
 earthen part & a flame part. To  
 inspire, it will not do to bring  
 the two earthen parts together, or  
 the flame part of one near to the earthen

part of the other. The inflammable  
portions must approach each other.

So K.S. doesn't want to see U.S.  
slavesnapers, - they are the eastern  
part of our civilization. He wants to  
approach the wick, to give & to  
receive.

To help a man we must not be  
high above him. To toss him  
food from a pedestal may injure  
or crush him. One must come  
down & be on the same level. The  
mother, to feed her child, must  
be on level with it.



List of negatives in the Indian Museum  
 in the office of the Director General,  
 Archaeological Survey of India. <sup>sent</sup> Rs 5/-  
 Supt Govt Printing, 6 Hastings St  
 Calcutta.

Important American writers Emerson,  
 Thoreau, Whitman, Mark Twain, Lowell,  
 H. Ford.

circumstances, one cannot particularly blame them.



Scissor-cut by Hunt Diedrich

In Bengali poetry they imitated  
the rhythm of movements of  
different animals, - snake, eagle,  
horse, tiger, etc; and of the wavy  
decoration lines on temples; and of  
arrangement of leaves or thorns on  
plant stems, or of petals of flowers.

---

Re ahimsa, we cannot say  
that killing any animal or  
plant is robbing that soul of its  
vehicle, for robbery cannot be  
done on the spirit, because it is  
beyond s.t. All life lives on  
sacrifice. Must the sacrifice be  
voluntary in order to be free from  
sin? Doesn't God impose it on  
all forms of life? Am I not

slain for society, even the slowly,  
if all my strength is given to it?  
Does the speed of dying or of being  
killed make any particular difference  
except in feeling? Think this  
thing further, on the volitional  
theory.



# THE COW

BY

E. MERRILL ROOT

**T**HAT four-legged fountain called a cow  
Is stranger than the Sphinx:  
What Œdipus has told us how  
Green grass within a copper cow  
Turns the white milk he drinks?

The Roc from the Arabian Tale  
Was not so strange as she;  
Jonah's apartment in the whale  
Beside her alchemy's a pale  
And gentle verity.

God's jolly cafeteria  
With four legs and a tail,  
As mystic as the Cabala,  
An elf in rufous taffeta,  
She pours us ivory ale.

The Tavern of the Crumpled Horn,  
 She pours a cosmic flood  
 That antedates John Barleycorn;  
 'Twill feed the Superman unborn:  
 It nourished Adam's blood.

She eats the grass and honeydew,  
 The buttercups and daisies;  
 And she will dream, and chew, and chew —  
 Invite her soul, and loaf, and moo  
 Life's rude and wholesome praises.

Her udder is a Holy Grail  
 Whence heroes, saints, and lovers —  
 Yes, all the Sons of Man — grow hale.  
 Oh, she's an ambulant Fairytale  
 That's bound in leathern covers.



A quiet New England bossy, she  
 Is also something more:  
 The good earth's generosity,  
 And health, and humorous mystery  
 In ruddy metaphor!

651

15. The infinite & eternity never oppress  
and never imposes itself on us.  
of the sky. Bright, peaceful, life  
giving, stimulating our own powers  
to expansion. The lack of infinite  
extension is made up in small  
things, by their weight & intensity  
~~wherever people & nations~~ Our  
consciousness of self is a limited  
thing & becomes very oppressive  
to ourselves & often to others.  
the way to serenity lies in ~~repose~~ <sup>rest</sup>  
or resting on the infinite. It is  
easy & comfortable to float on &  
in the ocean, but it is oppressive  
work to carry a pail of water on  
one's head. Whenever a person or  
a nation is oppressive, or acquisition  
of power or possessions, or tries to

impose itself on others, it is a sign  
of its essential smallness & limitation.

Hence the Bands are so very very  
careful not to impose their thought  
on others & so careful & respectful &  
reverent of each personality & its  
own peculiar way of development.

Re symbolism see

Havells, "Ideals of Indian Art"

Coomaraswamy - "Dance of Siva"

"History of Fine Art in India etc."

Arden - "Principles of Tantra" - Sugee

Okakura - "Book of Tea"

"Ideals of the East"

"Awakening of Japan"

Monse N. Work "A Bibliography of  
the Negro in Africa and America".  
H.W. Wilson Co., New York.

---

K.S. Joy is not wholly conscious

---

Oct 2

K.S. Ravidas was a disciple of Ramanand  
& a ~~major~~ ~~sweeper~~ (not Kalin's son, but  
contemporary).

Ravidas worked out an 8-fold  
way consisting of 3 external, 3 internal  
& 2 results. Gita (family), Seva  
(service), Sangha (associates); Dharma(?)  
(meditation), Nama (remembrance of God),  
Pranati  
Obeisance (self surrender); Prem (love),  
and Absorption in God. (How natural)

In regard to meditation he  
said there are 2 kinds; the way

of *gnya* (intellectual, or knowing) and way of *prema* (love). In former there is a kind of a guide. It is a seeking after God. As in case of traveller, it involves discarding all superfluities; a steady directing, an creative tendency. It desires the supreme joy of reaching God at last & finding rest there after long long journey.

But, say Ravidas & Banda, the journey is infinite. It is like unpeeling an onion; - veil after veil, layer after layer, & still the end not reached.

Better, they say, is the way of *Prema*. There, instead of seeking God far off, I ask to have God to come to me, to enter my heart & enjoy my hospitality. For such an

"Oh God, either be cruelly merciful, in spite of my unbelief, and do not  
enter until my heart is ready, lest I be made ashamed by thy  
coming before I have made fit & complete preparation."

honored guest then I must offer  
everything, all my wealth.  
Music, art, beauty of all kinds.  
But above all I must purify my  
heart for such a guest. Often  
God waits just outside, for us to  
get all prepared. He hesitates  
to enter <sup>before</sup> then, just like an invit-  
ed guest who sees that the  
host is not quite ready, &  
refrains at the door from entering  
lest he should shame the  
host; for as soon as the guest  
enters the host will immediately  
realize, if not before, the failures  
of preparation. So, often the we  
call on God time & again to enter,  
he delays outside, until we  
realize the inadequacies of ~~past~~

our preparation for him, and set all things to rights.

---

One of mythes had a mythe friend who later became wealthy. The former invited him, but noted an entirely changed attitude & a loss of imagination in the wealthy man. The mythe used to sing & his rich friend expected it. But no song came. Then the rich man asked why. The mythe said "I expected to find a flute, but I find the hollow of the flute all stopped up with fine things. So no music can come."

---

Baud's view of reincarnation is finer than that of Leanna.

Rebirth is not a punishment, but a chance to experience God in a new way, perhaps with wholly different senses, whether as animal, another man, a plant, an insect, or on another planet. A vast wealth of possible experience!

Like it to the way a pilgrim goes to many temples (holy places) starting from his special one. He carries 2 buckets on a pole. One behind has his personal effects. One before has a bottle of holy water. At each temple he pours half the bottle of water over himself & fills it again with water of that place. Thus at the end of the whole circuit his bottle has a

little water from each holy place  
 in it. Then at his <sup>own</sup> special holy  
 place again he pours it all  
 over himself & thus has a complete  
 (pour) <sup>purifying</sup> anointing a bath. In  
 same way, at each birth we are  
 at a fresh holy place. There  
 we spend much time in physical  
 care, just as the judge refreshes  
 himself, rests, enjoys friends at  
 each birth. But before leaving  
 he gets his holy water & thus  
 justifies his visit. So we must  
 justify our lives by taking  
 some spiritual experience & meaning  
 from each birth & carrying it,  
 perhaps unconsciously, to the  
 next birth, & through the  
 whole string of births.

Such a beautiful conception!  
In this idea, where is there any  
degradation in being born, <sup>or re-born</sup> as an  
insect? We should lose our "pale  
of birth" in this broader sense.  
The senses of a plant or an  
insect, so different & so more  
delicate than man's in many  
ways, would furnish a wonder-  
ful experience of God's world.  
Of this in relation to  
chirrup.

---

One of the Bards' ideas about  
poverty is that if we are very poor  
& God as a beggar comes to us, then,  
if we are to give him anything  
at all, it must be ourselves, for  
then there is nothing left to

give.

Bengali books

Chatterji - Bengali Self Target - MacLaren's  
Self Target Series - London

Anderson - Bengali Grammar - Camb. U. Pr.  
(Romanized Bengali)

Radindranath - Sisa (the one with Nadi in it)

- Chhuti para

- Rajardhi

- Daki-ghar

- Mubunt

Surenchandra Tagore - Mubhabharat

Maharshi Durgendranath Tagore - Autobiography

Iskwar Chandra Vidyasagar - Katha-mala

Chandandra Chatterji - Robinson Crusoe

Jnanendra Mohandas - Abhidhan

Kiritindran Sen - Poems of Kalid

K.S. says much praise is spiritually  
killing, and much curiosity shown  
toward a child is almost as bad for  
it. Creates self consciousness. Like  
monkeys pulling up the plants to see how  
the roots are growing. Natural growth  
must be hidden, in dark.

---

105 If you want some things, say  
Bonds, go ahead & pray for them;  
but if you want to be with God,  
go ahead & work with him,  
just as a child works or pretends  
to work with its mother, really  
only wanting her company, or as  
a man who wants to be with his  
wife will work alongside her  
in the kitchen (Seva)

---

Banks say that the practical men often advise us to discard our conscience or imagination or spiritual vision, saying that it is no use. Like talking to a babe in arms, saying "what's the use of these eyes, or these limbs? cut them off & be free." Yes, we might gain a sort of freedom <sup>in this</sup> but after birth the body could not walk or see etc. So these feeble & rudimentary spiritual organs & perception are really in preparation for a future life. In fact they are a proof that there is a future life in which they will find use & development.

Rounded was known as "The Spoiler of Youth" - also as the Service

prayer or devotion to be said at the  
beginning of each activity of service.

Re devotion (Pranati), Ravidas  
said their were 5 prayers to god.  
5 is symbolical of the 5 senses,  
5 lights in temples, which  
should be so placed as to light  
up the god, not the worshiper.  
I.E. No egotism in the worshiper.

These 5 devotions to god  
tell of how (1) if we cut a flower  
from its stem in order to have it  
easy of access in our room, we  
accomplish our purpose, but it  
soon dies. (2) If we pick a single  
wick out of the tin (old fashion  
Indian) oil lamp, we can carry  
it easily, but it only burns  
a moment. (3) If we cut a tree  
off from its roots, we can shape it  
or use it, but it dies. (4) a

dream rising from the snows or eter-  
 nal glaciers may be trusted, & we may  
 build & have faith near it. But  
 one that is only from a dry arroyo  
 - a rain freshet, we must beware  
 of. Anything which keeps its  
 source in God & keeps connected  
 with God, may be slow &  
 unwise, but it is living &  
 will endure & is trustworthy.

Then a set of prayers obsecrates  
 to other saints. He said he bowed  
 down to all other realizers of  
 God, whatever their place,  
 time, <sup>kind of dress,</sup> age, condition, country.  
 To those of the past, even the  
 forgotten; & also to those yet  
 unborn. (How catholic). The time  
 when they were born was or is or

will be anxious; the place of their  
birth a holy place. <sup>Blend be they all.</sup>

---

The Bauls regularly & at set  
places meet men of other  
faiths & altitudes, e.g. Mus-  
lims, so as to be  
sure, they say, that they  
are on the right way by  
comparing ~~altitudes~~ & angles of  
vision. A sort of spiritual  
triangulation or survey or  
trigonometry. A wonderfully  
broad minded view.

---

Apropos of Angus Co., A.S.  
& the idea of European capitalists  
that they are doing good to India  
by providing work for unemployed,

K.S. told of a Band who  
 said there was once an insane  
 man who set fire to a village  
 & then said - "See, now I have  
 provided all these people with  
 a light! They didn't realize  
 before how much they needed  
 some light."

So the capitalists do not  
 realize at what terrible cost  
 they are "providing work".  
 Of the one-crop "jute" system,  
 how it crowds out rice cultivation,  
 makes end to cattle, breaks up  
 village life & customs, ends  
 common grazing lands, etc.

---

~~Quote from the Mahavim~~  
~~Tantra.~~

Ashram = place of refuge.  
a friend of K.S. in Kotturam  
has a village school which he  
calls a Garden. Says that  
you cut trees and divorced from  
life. It is only skimmed  
milk.

---

Blessed = fulfilled.

Quotations from Mahamirvana Tantra  
(Avalon ed).

Udasa IV. verse 74-79.

"O Thou Virtuous One! Know this  
for certain, that whatsoever man does  
with Truth, that bears fruit. <sup>(74)</sup> There  
is no Karma higher than Truth,  
there is no sin greater than falsehood;  
therefore should man seek protection  
under Truth with all his soul. <sup>(75)</sup>

Worship without Truth is useless, and  
so too without Truth is the Japa of  
Mantras and the performance of Tapas.  
It is in such cases just as if one sowed  
seed in salt (alkaline) earth. <sup>(76)</sup>

"Truth is the appearance of the  
Supreme Brahman; Truth is the most  
excellent of all Tapas; every act is  
rooted in Truth. From Truth there

is nothing more excellent (77).  
 Therefore has it been said by me that  
 when the sinful Kali Age is  
 dominant Kaula ways should be  
 practiced truthfully and without  
 concealment. Truth is divorced from  
 concealment. There is no concealment  
 without untruth. Therefore is it  
 that the Kaulika - sādhanas should  
 perform his Kaulika - sādhanas  
 openly (78).

---

K.S. Bards ~~say~~ & Ravidas say  
 that associations are like a  
 mould in which candy toys are  
 poured. If we associate with  
 spiritual things our life takes  
 spiritual form. If we associate with  
 material things, then life

assumes a material form. Tapas = suffering, is the heat which will melt up the candy so that it can be poured into a new mould, if we find we have got into wrong condition. This growing soft to be re-poured is the same idea as the Xion "be born again". The baby is also soft & capable of growth into a new form.

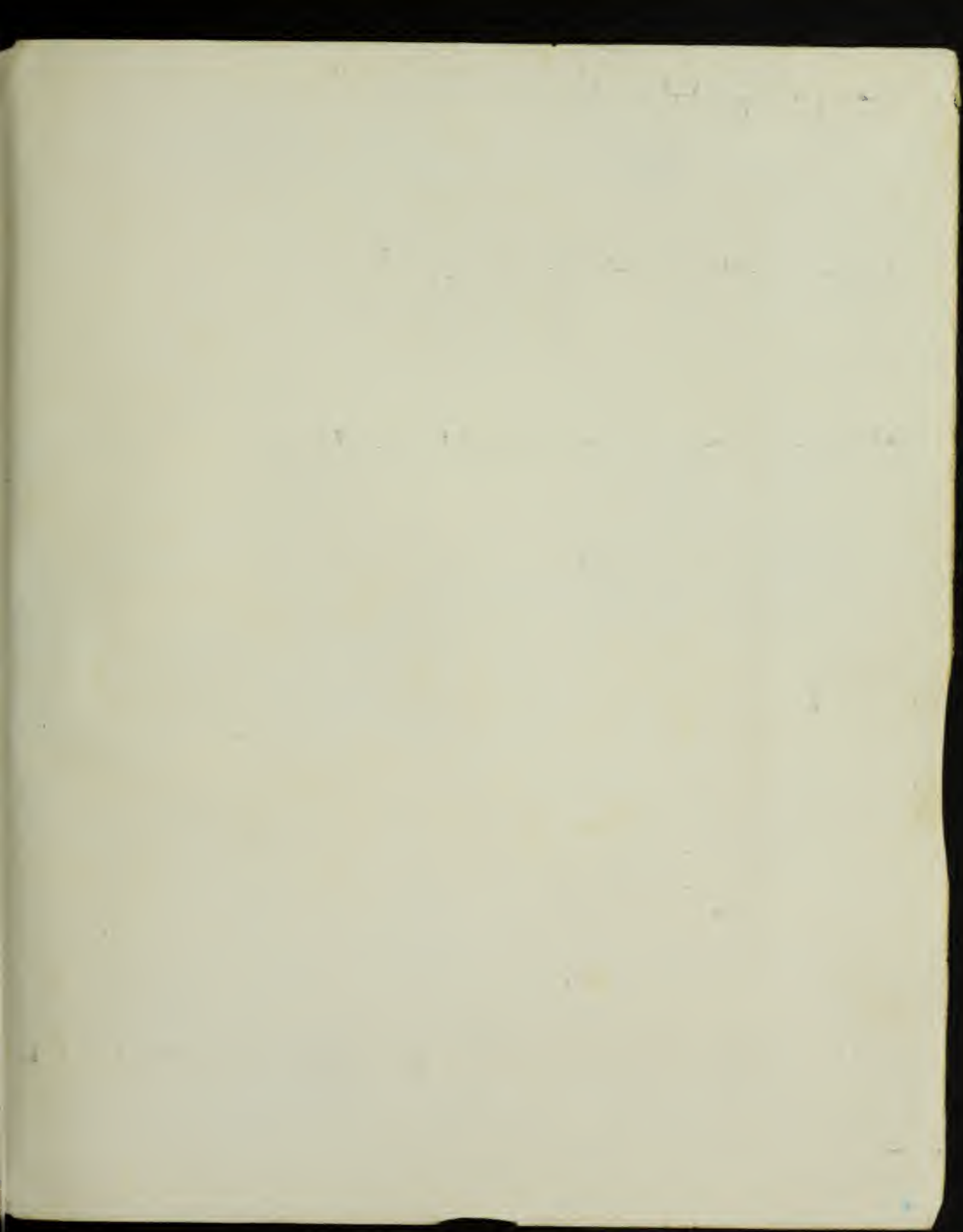
Rainier prayer before Seva, then went to the Ashram - the occasion & gathering - ~~the~~ bowed down to all forms, mantras, japas, prayers, modes & means of reaching God or obtaining redemption & illumination - <sup>all over the world, of all</sup> ~~lands & eyes.~~

Then he bowed down to all those to whom service is about to be rendered, not in pity or small compassion (that would

||| fill them spiritually), but to God in them, and to them as temples of God to which we are about to render service.

Then he bowed down to all those who were about to render this service along with him. To them, too, as temples of God & to the God in them.

Thus & then, filled & saturated with God, he said, "come, let go now and serve".



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